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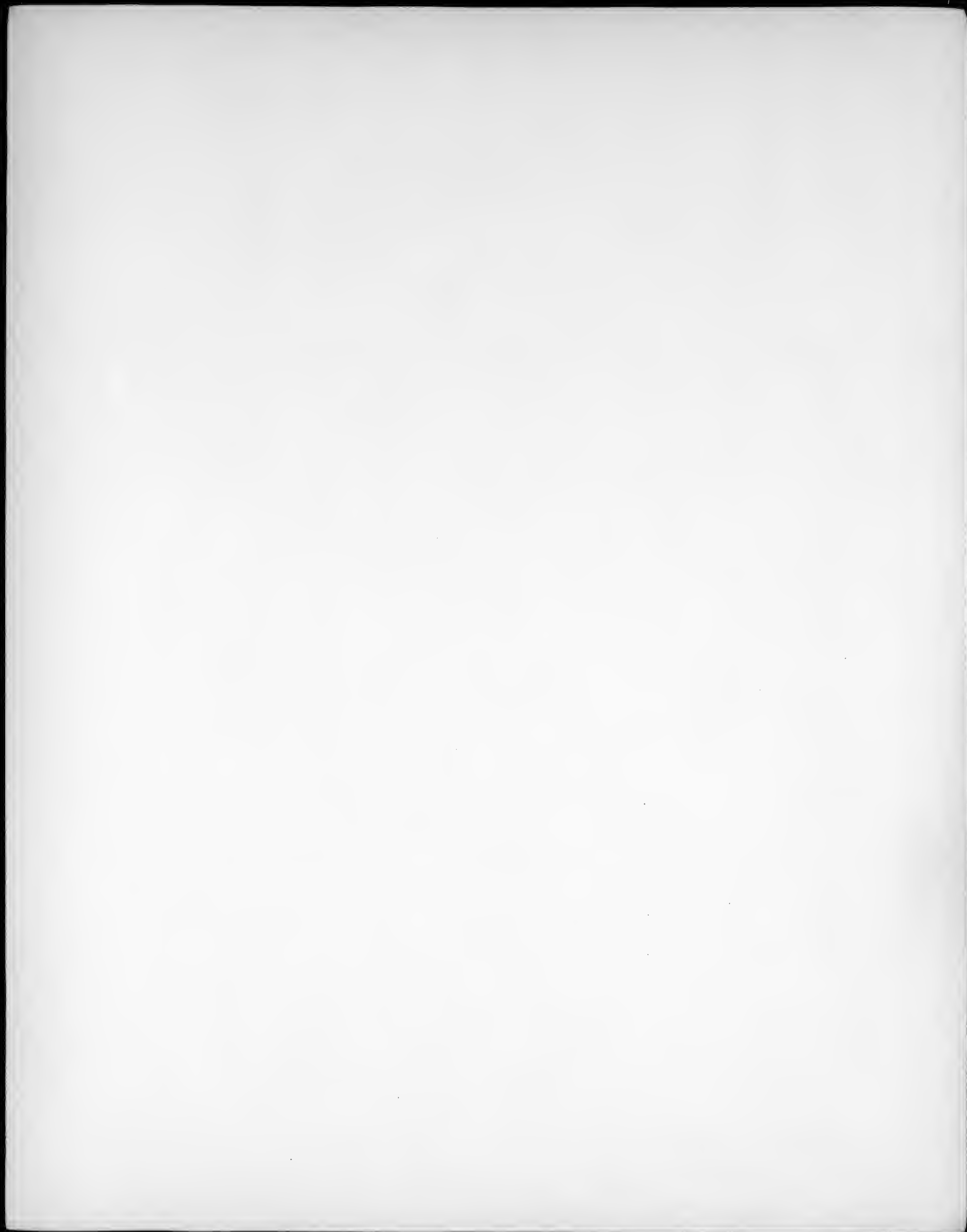
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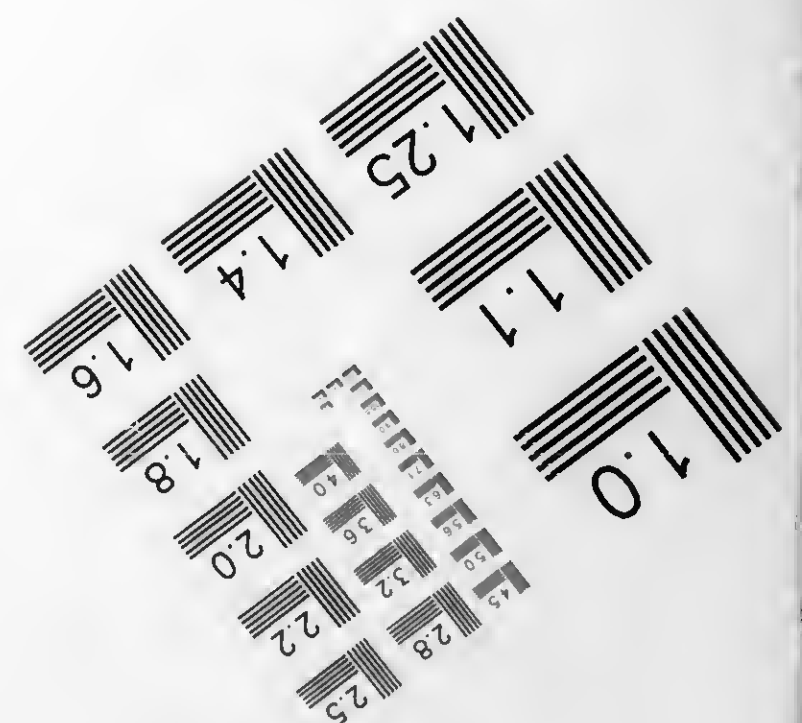
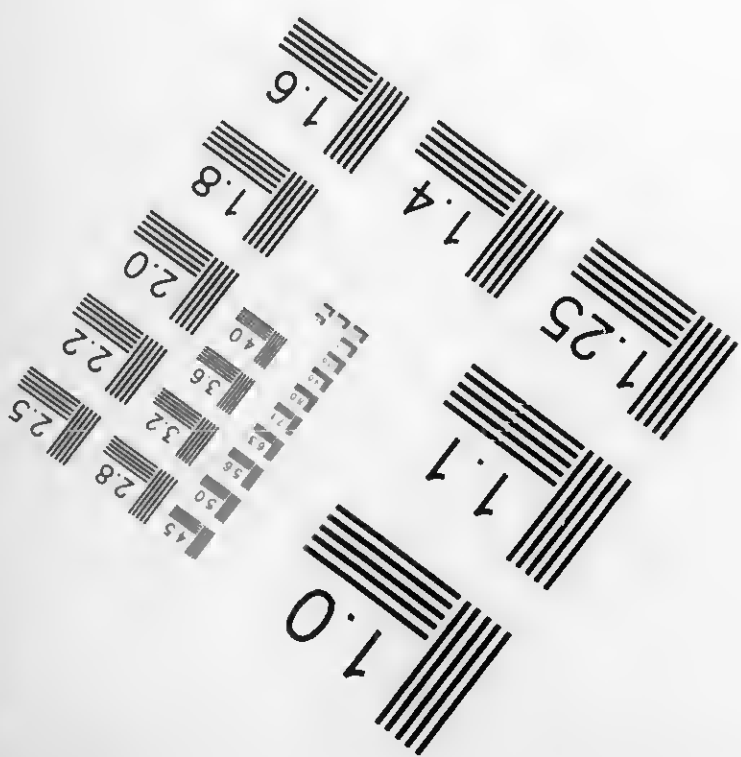
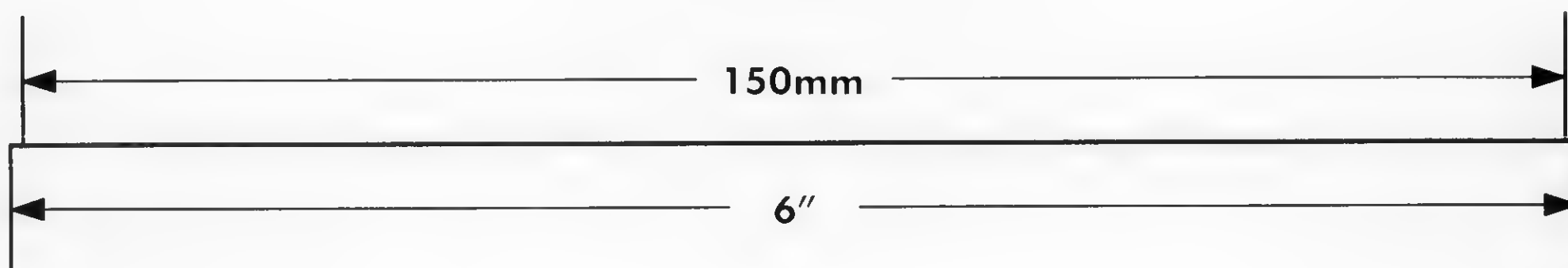
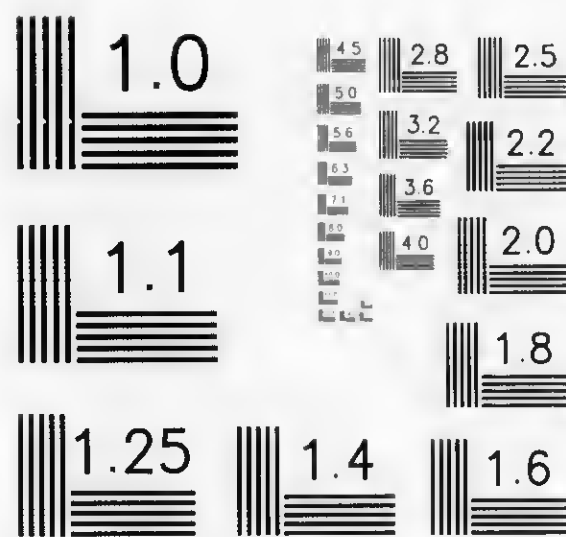
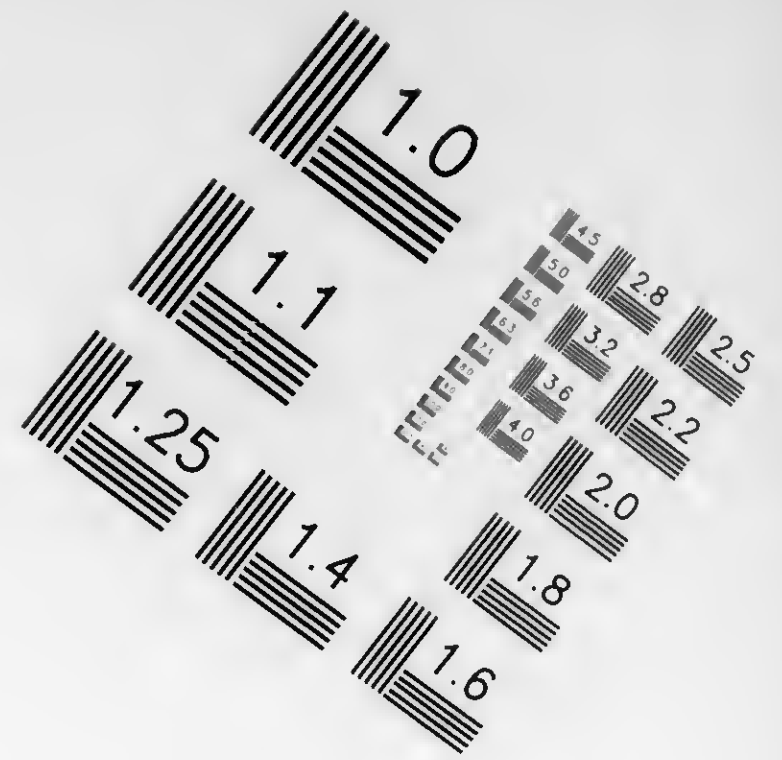
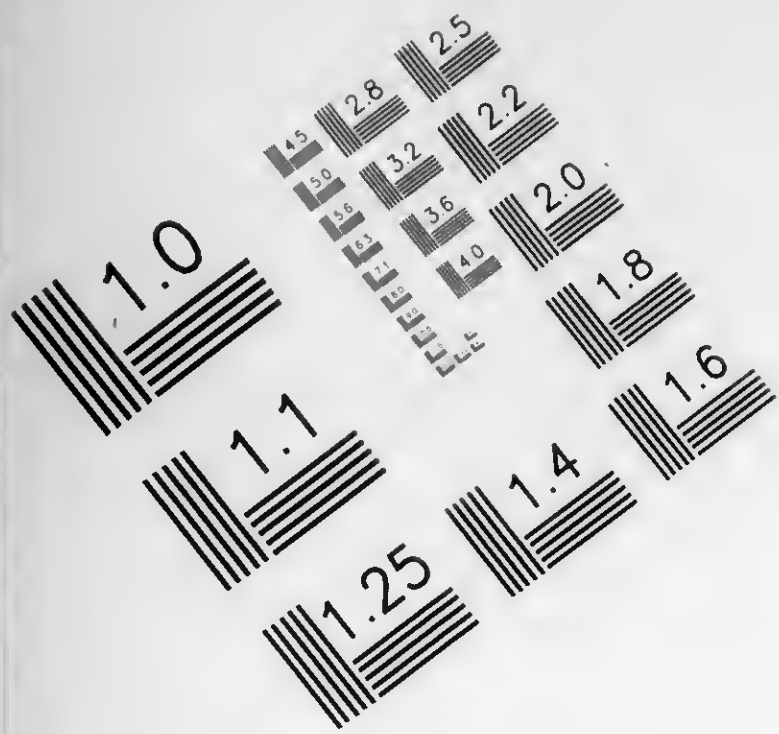
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**Guide to the Papers of Rabbi Robert  
L. Lehman (1927-2003)  
1928-2013**

**AR 25598**

**Processed by Dianne Ritchey and Jerry  
Lindenstrauss**

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**Descriptive Summary**

<b>Creator:</b>	Lehman, Robert L.
<b>Title:</b>	Rabbi Robert L. Lehman Collection
<b>Dates:</b>	1928-2013
<b>Dates:</b>	bulk 1950-2002

<b>Abstract:</b>	The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role leading his congregations. The collection includes copious sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.
<b>Languages:</b>	The collection is in English, German, and Hebrew.
<b>Quantity:</b>	9.75 linear feet
<b>Identification:</b>	AR 25598
<b>Repository:</b>	Leo Baeck Institute

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## Biographical Note

On May 3, 1927, Horst Lazard Lehmann was born to Michael Lehmann and Toni Lehmann of Heilbronn, Germany. The Lehmann family were observant Jews, with a liberal Orthodox background. From April to May 1933 Horst Lehmann attended the Volksschule in Heilbronn until his father, director of the Dresdener Bank in Heilbronn, was transferred to his hometown of Schweinfurt, Germany on May 1, 1933.

In 1937 Toni Lehmann was asked to tend her ill uncle, Rabbi Max Freudenthal of Nuremberg. As a gesture of gratitude he granted her request and asked his son, who lived in the United States, for an immigration affidavit for the Lehmanns. In March 1938 the Lehmann family came to the United States; during immigration Horst Lehmann's name was changed to Robert L. Lehman. On May 4, 1940 he celebrated his Bar Mitzvah at the Hebrew Tabernacle of Washington Heights, a Reform congregation made up largely of fellow German-Jewish immigrants, that leaned toward traditional or conservative practices.

After graduating from Stuyvesant High School in 1945, Robert Lehman served for two years in the army. Following his army service, he attended Long Island University, graduating with honors in philosophy in 1949. He then studied at Hebrew Union College, and was a student rabbi at congregations in Oklahoma, Florida, West Virginia, and Chicago. On June 1, 1954 Robert L. Lehman was ordained as a rabbi.

His first position was as assistant rabbi at Temple Oheb Shalom in Baltimore, Maryland, where he worked under Rabbi Abraham Shaw. There his responsibilities included giving weekly sermons and overseeing the youth education program. The position was only intended to be temporary and he stayed for a little over two years.

In December 1956 Rabbi Robert L. Lehman was installed as rabbi at the Hebrew Tabernacle of Washington Heights, the congregation he had joined upon coming to the United States. He would spend the rest of his life with this congregation, serving for forty-one years and giving sermons on diverse topics. As rabbi, he led the congregation through the turbulent 1960s and the instability of the 1970s-early 1990s, when Washington Heights became known as one of the more dangerous neighborhoods of New York City, with a high crime rate and a crack cocaine epidemic. By 1972 an estimated ninety percent of the congregation had moved out of the immediate neighborhood of the synagogue due to these problems, but still attended synagogue services. For these reasons, the congregation moved in 1974 from its earlier location at 161st Street north to Fort Washington Avenue and 185th Street. The move allowed Rabbi Robert Lehman to initiate more community programs at the synagogue, such as a yearly film festival, concerts, and the Open Mind Adult Education Program, in addition to the Hebrew school and religious education classes already held for the youth. He also helped to

organize an oral history project that resulted in a book, *Reflections on the Holocaust*, published in 1978, on the fortieth anniversary of Kristallnacht. In 1980, he led the congregation in its "Boat People" project, where the congregation adopted a Vietnamese immigrant family in need.

While rabbi of the Hebrew Tabernacle, Rabbi Robert Lehman married Ilona Tucker, a fellow refugee born in Germany. They had one daughter.

In addition to leading his congregation, Rabbi Robert Lehman continued his education at Yeshiva University and earned a certificate from the Post Graduate Center for Mental Health in pastoral counseling. In 1979 he received an honorary doctorate from Hebrew Union College, and in 1985 earned a Doctor of Ministry degree from New York Theological Seminar. In addition, he was active in professional organizations, including having been a member of the executive committee of the Central Conference of American Rabbis, as well as that organization's National Committee on Ethics and its Committee on Aging. He was also on the executive committee of the World Gathering of Jewish Holocaust Survivors and was President of the American Federation of Jews from Central Europe.

In 1985 Rabbi Robert Lehman returned to Heilbronn, his birthplace, as part of memorial events for former Jewish residents from the city (its Woche der Begegnung). There he gave a sermon in the Kiliankirche, the first rabbi to do so, reflecting on the events of the Holocaust and the city's efforts to address its past. Later, in 1991, he participated in activities for former Jewish residents of Schweinfurt, as part of the city's twelve-hundredth anniversary. The activities included a series of interfaith talks in the St. Johanniskirche, in which he took part, as well as the installation of a memorial plaque in the Jewish cemetery.

Rabbi Robert Lehman retired from his position at the Hebrew Tabernacle in June 1997, becoming Rabbi Emeritus of the congregation. In 2000 he became a rabbi of the liberal Congregation Or Chadash in Vienna, travelling monthly from New York to conduct services and perform other rabbinical duties. From 2001-2002 he served as part-time rabbi for Temple Israel in Lawrence, New York.

Rabbi Robert L. Lehman died in 2003.

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## Scope and Content Note

The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role in leading his congregations, especially in leading the Hebrew Tabernacle of Washington Heights, a congregation whose members consisted largely of fellow German-Jewish immigrants. The collection includes numerous sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.

The small first series holds some personal documents, primarily several folders of letters friends and congregants as well as a few articles about himself and about his uncle, Rabbi Max Freudenthal. Items from his life prior to becoming a rabbi are also included here.

The heart of the collection is Series II, which holds the professional papers of Rabbi Robert Lehman. It centers on his training as a rabbi, with documentation of his early position as assistant rabbi in Baltimore, his primary role as rabbi in Washington Heights, and work with later congregations following his retirement. The countless sermons in this series provide insight into his personal preaching style and themes over the years and with different congregations, while correspondence and congregational

papers show other aspects of his rabbinical duties and the activities of the congregations he led. Some of the personal correspondence of Series I includes letters of congregants of the Hebrew Tabernacle. One subseries of Series II documents his work with professional associations and as representative of German-Jewish Holocaust survivors.

Documentation of Rabbi Robert Lehman's rabbinical education will be found primarily among the papers of Series II. Such documents include coursework from Hebrew Union College and information on his student rabbi positions. His diplomas, including later doctoral degrees and the certificate of his ordination as a rabbi, will be found in Series III.

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## Arrangement

The collection is arranged in three series in the following manner:

Series I: Personal, 1928-2002

Series 2: Professional, 1942-2013

Subseries 1: Early Career and Education, 1944-1957

Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

Subseries 4: Late Career, 1969-2003

Subseries 5: Conferences and Events, 1974-1996

Series III: Diplomas and Certificates, 1954-1985

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## Access and Use

### Access Restrictions

Open to researchers.

### Access Information

Readers may access the collection by visiting the Lillian Goldman Reading Room at the Center for Jewish History. We recommend reserving the collection in advance; please visit the LBI Online Catalog and click on the "Reserve" button.

### Use Restrictions

There may be some restrictions on the use of the collection. For more information, contact:

Leo Baeck Institute, Center for Jewish History, 15 West 16th Street, New York, NY 10011

email: [lbaeck@lbi.cjh.org](mailto:lbaeck@lbi.cjh.org)

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## Access Points

Click on a subject to search that term in the Center's catalog.

### Individuals:

Lehman, Robert L.

### Organizations:

Hebrew Tabernacle Congregation (New York, N.Y.)

Hebrew Union College-Jewish Institute of Religion

Temple Shalom (Chicago, Ill.)

Union of American Hebrew Congregations

### Subjects:

[Fasts and feasts--Judaism](#)  
[Jewish preaching](#)  
[Jews, German--New York \(State\)--New York.](#)  
[Jews--Education](#)  
[Jews--Education--United States](#)  
[Judaism and social problems--United States.](#)  
[Judaism--Study and teaching \(Higher\)--United States.](#)  
[Judaism--United States--Liturgy.](#)  
[Judaism--United States](#)  
[Kristallnacht, 1938--Anniversaries, etc.](#)  
[Rabbinical seminaries--United States.](#)  
[Rabbis](#)  
[Reform Judaism--United States](#)

### Places:

[Chicago \(Ill.\)](#)  
[Heilbronn \(Germany\)](#)  
[Schweinfurt \(Germany\)](#)  
[Washington Heights \(New York, N.Y.\)](#)

### Document Types:

[Clippings \(information artifacts\)](#)  
[Correspondence](#)  
[Essays](#)  
[Lecture notes](#)  
[Lists \(document genres\)](#)  
[Notes](#)  
[Photographs](#)  
[Programs \(documents\)](#)  
[Sermons](#)  
[Transcripts](#)

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## Related Material

A number of archival collections in the LBI Archives and books in the LBI Library relate to the German-Jewish community in Washington Heights and the Hebrew Tabernacle of Washington Heights. One of these is the book *Frankfurt on the Hudson*(st 2895); the LBI Archives hold an early manuscript of this work as well (MS 502). Included in the LBI Archives is the Berta Kuba Collection (AR 11991), which contains materials on the congregation and some correspondence with Rabbi Robert L. Lehman. The LBI Archives also hold The oral history collection of the Research Foundation for Jewish Immigration, New York (AR 25385), which contain an oral history by Robert L. Lehman.

Histories of the Hebrew Tabernacle congregation include *A history of the Hebrew Tabernacle Congregation of Washington Heights; a German-Jewish community in New York City*(F 128.9 J5 E4), which includes an introduction by Rabbi Robert L. Lehman.

The LBI Library includes the book, *Reflections on the Holocaust*, which contains histories of members of the Hebrew Tabernacle of Washington Heights (D 811.5 M27).

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## Separated Material

Some books and a number of publications without extensive notations were removed to the LBI Library. When removed, photocopies of the title pages and copyright information of the items were retained in the collection in the

folder where they were found.

A sewing kit used in the United States army and tefillin were removed to the LBI Art and Objects Collection.

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## Preferred Citation

Published citations should take the following form:

Identification of item, date (if known); Rabbi Robert L. Lehman Collection; AR 25598; box number; folder number; Leo Baeck Institute.

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## Processing Information

During processing of the archival collection, similar materials were grouped together to form series and subseries. Some original order was observed, resulting in the current organization of the sermons, the most prominent documentation in the collection. Some larger folders were further subdivided into multiple folders. Certificates were removed from their frames.

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## Container List

### Series I: Personal, 1928-2002

**This series is in German and English.**

**0.2 linear feet.**

**Arrangement:**

Alphabetical.

**Scope and Content:**

Series I contains personal papers of Rabbi Robert L. Lehman, with much of the series consisting of correspondence. Other documents include articles and newspaper clippings and papers that relate to his graduation from Long Island University in 1949, prior to attending Hebrew Union College for his rabbinical studies.

Notable among the articles are documents in the first folder of the series, including Robert Lehman's Bar Mitzvah speech at the Hebrew Tabernacle of Washington Heights and a 1962 newspaper clipping regarding Catholic liturgy that demonized Jews and his recommendation, sent to the Vatican, to remove references to such demonization during the Second Vatican Council. The final folder of the series holds several essays written during the late 1940s for contests and courses on topics such as world peace and an academic paper on various philosophers' approaches to God; also included is a Sabbath Evening Service written by Rabbi Robert L. Lehman and dedicated to his Hebrew Tabernacle congregation, among other items.

Much of the series consists of personal correspondence, both from friends and family members as well as some from congregants. Such letters often impart greetings and news of their activities, mention academic politics at Hebrew Union College or news of fellow classmates, or are from friends who were also rabbis who tell of news of their positions. A few letters relate to his position at Hebrew Tabernacle. Folder 4, which holds later correspondence, includes a letter from Steven Lowenstein, author of *Frankfurt on the Hudson*, thanking Robert Lehman for his aid with the book; others are from the Leo Baeck Institute or from Long Island

University, when he received its Distinguished Alumnus Award in 1992.

Box	Folder Title	Date
1	1	Articles about Robert L. Lehman and Bar Mitzvah Speech 1940-1962
1	2	Articles – Max Freudenthal 1928-1937
1	3	Books removed from collection 1923-1953
1	4	Correspondence 1989, 2002
1	5	Correspondence – Congregations and Personal 1956-1981
1	6	Correspondence – Congregations and Personal – Feder, Gary and Max 1963-1970
1	7	Correspondence – F-G 1954-1971
1	8	Correspondence – Jacob, Walter 1955-1969
1	9	Correspondence – Or Chadasch (Vienna) 2001-2002
1	10	Correspondence – S 1954-1970
1	11	Correspondence – W-Z 1961-1972
1	12	Graduation from Long Island University 1948-1949
1	13	Newspaper Clippings 1948
1	14	Taxes 1957-1961
1	15	Writings and Research 1947-1968

**Series II: Professional, 1942-2013**

**This series is in English, German, and Hebrew.**

**7.8 linear feet.**

**Arrangement:**

Divided into four subseries:

- Subseries 1: Early Career and Education, 1944-1957
- Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956, 1962
- Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013
- Subseries 4: Late Career, 1969-2003
- Subseries 5: Conferences and Events, 1934, 1974-1996

**Scope and Content:**

Series II documents Rabbi Robert L. Lehman's education and role as rabbi and comprises the bulk of the collection. Documenting his rabbinical studies, early training, and evolution as a rabbi, it includes extensive sermons, much correspondence, and other congregational and organizational papers. The first four subseries are divided by chronological period (Early Career and Education; Temple Oheb Shalom; Hebrew Tabernacle of Washington Heights; Late Career), with the final subseries relating to trips and professional conferences.

Sermons comprise the bulk of Series II, spanning the career of Rabbi Robert Lehman. His first sermons, given as a student in the chapel of Hebrew Union College, will be found in Subseries 1, along with those given as a student rabbi. Subseries 2, his first position as an ordained rabbi, continues with the sermons he gave while a rabbi in Baltimore. The sermons from his pulpit at Hebrew Tabernacle will be found in Subseries 3 and document more than forty years of guiding his congregation with discussions of prayer, Biblical teachings, historical events, personal reflections, lessons taken from books, television and film, and on the

events of their times – local, national, and international. Subseries 4 holds later sermons from his brief time as rabbi at Temple Israel on Long Island and at the newly-formed congregation of Or Chadasch in Vienna, Austria, where his sermons were in German. Also in German was the sermon he gave at the Kilianskirche in Heilbronn, Germany, on a trip there in 1985, located in Subseries 5, along with a shorter talk given at a church in Schweinfurt in 1991.

Correspondence also makes up a large portion of the professional documentation of Series II and will similarly be found in each subseries. Much of it is organizational and administrative; there is correspondence with his congregations when he was a student rabbi, relating to trips and conferences pertaining to details such as travel and logistical information. Correspondence pertaining to his two pulpits largely refers to the running of the congregations and their programs, especially the educational programs. Hebrew Tabernacle correspondence documents many of the congregation's activities, among them the concerts and lectures, the work of committees, congregational membership, and the maintenance of the synagogue and its finances, but also including honors awarded to Rabbi Lehman and events marking the anniversary of Kristallnacht. Related to the correspondence of the congregations of Temple Oheb Shalom and the Hebrew Tabernacle are their congregational papers; the former's consists mainly of papers related to the attendance and teaching in Temple Oheb Shalom's educational program, while Hebrew Tabernacle's congregational papers relate to many of its activities. In addition, research related to projects and documentation related to Hebrew Tabernacle's history will also be found in Subseries 3.

Rabbi Robert Lehman's membership in professional organizations and attendance at professional conferences will be found in Subseries 5. This subseries also contains documentation on memorial trips to Heilbronn and Schweinfurt, Germany in which he took part. Material in this subseries includes correspondence, publications, articles, and other papers related to specific conferences and events. Notable also is the documentation on the World Gathering of Jewish Holocaust Survivors in Israel.

## **Subseries 1: Early Career and Education, 1944-1957**

**This subseries is in English and Hebrew.**

**1.2 linear feet.**

### **Arrangement:**

Divided topically as follows:

- A) Hebrew Union College
- B) Student Rabbi Holiday Positions
- C) Temple Sholom (Chicago)
- D) Other Papers

### **Scope and Content:**

This subseries relates to the beginning of Rabbi Robert Lehman's rabbinical career. It includes documentation of his studies at Hebrew Union College, his experiences as a student rabbi during the high holidays, his extended time as a student rabbi at Temple Sholom in Chicago, and other papers.

Documentation of Robert Lehman's studies at Hebrew Union College include organizational papers with the college, including some from late December 1953 and early January 1954 regarding the illness of his father. Other correspondence is with his professor and thesis advisor, Ellis Rivkin, as well as two folders of letters from classmates who were friends. Their

letters primarily provide updates on their activities and news of the congregations they served; Richard Rosenthal relates some descriptions of his activities as a military chaplain at Fort Leonard Wood. Other papers related to Robert Lehman's studies consist of a number of academic papers, notes on lectures and books, and examination questions and responses. Papers from the course "The Rabbi, the Congregation, and the Community" include descriptions of case studies of advisement given and interaction between rabbis and congregants.

Three folders relate to Robert Lehman's experiences as a student rabbi during the holidays at congregations in Oklahoma, Florida, and West Virginia. These folders contain correspondence regarding arranging his arrival and preparation for participating with the congregations. The first two folders also contain Robert Lehman's sermons for Rosh Hashana, Kol Nidre, Yom Kippur, and Yom Kippur Memorial Services. The second folder also includes a sermon for the dedication of the new Temple for the Congregation of Liberal Judaism and notes on an address to its Sisterhood on the place of women in modern 1950s Judaism. The final folder consists solely of correspondence regarding arrangements for holiday services at B'nai Israel Congregation in West Virginia.

Robert Lehman worked from autumn 1952 until spring 1953 as a student rabbi at Temple Shalom in Chicago. Papers regarding this time include correspondence with the congregation's rabbi, papers relating to the teaching of youth, and sermons. Correspondence with this congregation, while including organizational details, also pertains to teaching the youth of the congregation and Robert Lehman's various ideas to increase their interest in Temple activities and make Judaism relevant to them. Related is the folder of learning materials for the children's instruction, the text of plays put on by them for Hanukah and Purim, and instruction packets for parents' workshops, which instructed parents on how to celebrate the holidays at home. Several of the sermons given by Robert Lehman were intended for children, with another comparing Hanukah and Christmas, focusing on how parents could keep children interested in Hanukah during December.

The remaining other papers of Subseries 1 include a number of sermons and articles by other as well as some by Robert Lehman. Two folders in this section of the subseries hold writings by Robert Lehman. The first "Essays and Sermons by Robert L. Lehman" date from the late 1940s and include two short stories for an English class, as well as an essay for a history class on the history of war in the twentieth century and present conditions of the post-war world. "Choose Thou Life" may be an early draft of a sermon. This folder also includes copies of various poems. The folder "Sermons, Prayers, and Talks" includes several sermon drafts from the early 1950s given at Hebrew Union College, some of which were graded, as well as others for Hebrew Tabernacle. Some of these are benedictions for weddings. Sermons and newspaper clippings by others will also be found in this area of the subseries, along with texts of radio broadcasts by the Union of American Hebrew Congregations.

#### **A) Hebrew Union College**

<b>Box</b>	<b>Folder Title</b>	<b>Date</b>
1	16 Correspondence	1950-1953
1	17 Correspondence – Rivkin, Ellis	1954-1955
1	18 Correspondence – Rosenthal, Richard (Dick)	1954-1958
1	19 Correspondence – Rosenthal, William (Bill)	1954-1956

1	20	Course Notes and Essays – History 2: 333 BCE to 400 BCE (Summer 1950)	1950
1	21	Course Notes and Essays – Third Term (Fall 1950)	1950
1	22	Course Notes and Essays – Eighth Term (Spring 1953)	1952-1953 March
1	23	Course Notes and Essays – Human Relations 3: The Rabbi, the Congregation and the Community	1950-1953
1	24	Course Notes and Essays – Ninth Term (Fall 1953-1954)	1937, 1953 October-1954
1	25	Course Notes and Essays – History 13 (Spring 1954)	1954 February-April

**B) Student Rabbi Holiday Positions**

Box	Folder Title	Date
1	26 Congregation Emeth (Ardmore, Oklahoma)	1950 July-October
1	27 Congregation of Liberal Judaism (Orlando, Florida)	1951 July-October
1	28 B'nai Israel Congregation (Parkersburg, West Virginia)	1953 June-1954 May

**C) Temple Sholom (Chicago)**

Box	Folder Title	Date
1	29 Correspondence	1952-1954
1	30 Plays	1952-1953
1	31 Religious School – Learning Materials and Forms	1953-1955
1	32 Sermons	1952 September-1953 March
1	33 Temple Sholom Bulletins	1952-1955
1	34 Workshops for Parents	1952-1952

**D) Other Papers**

Box	Folder Title	Date
1	35 Children's and Family Services – General	1944-1956
1	36 Essays and Sermons by Robert L. Lehman	1946-1949
1	37 Multiple Congregations – Shavuot, Confirmation, and Graduation Services	1955-1957
1	38 Sermons, Addresses and Articles by Others	1953-1955
1	39 Sermons, Prayers, and Talks	1949-1954
1	40 Service Programs and Bulletins	1953-1955
1	41 Synagogue Service Bulletins and Untitled Family Service Pamphlets	undated, 1951-1955
Box	Folder Title	Date
2	1 Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1951-1952

2	2	Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1953-1955
2	3	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1952-1953
2	4	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1954-1955
2	5	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1956-1957

**Subseries 2: Temple Oheb Shalom,  
Baltimore, 1952-1956, 1962**

**This subseries is in English and German.  
0.4 linear feet.**

**Arrangement:**  
Alphabetical.

**Scope and Content:**  
Subseries 2 contains papers from Temple Oheb Shalom, where Robert Lehman served as assistant rabbi. It focuses on his communication with the congregation's rabbi, Abraham Shaw, as well as Robert Lehman's work in organizing a youth education program.

Correspondence with Rabbi Abraham Shaw includes letters relating to the consideration of Robert Lehman as assistant rabbi and his election. A 1954 letter mentions Robert Lehman's ordination as a rabbi on June 1, 1954. Other early letters discuss the arrangement of an apartment and his first days with the congregation. Letters from 1956 mention Robert Lehman's consideration by the Hebrew Tabernacle of Washington Heights, who were seeking a new rabbi. A December 1956 letter by Abraham Shaw mentions his having installed Robert Lehman as rabbi at Hebrew Tabernacle. Other letters contain personal greetings and discuss various other subjects.

Notable are several folders of sermons, Robert Lehman's first as an ordained rabbi. Included is his sermon for September 24, 1954, when he was installed as rabbi at Temple Oheb Shalom. This sermon includes some biographical details, since it was his introduction to his new congregation. While all sermons focus on Biblical teachings, they also include varying other subjects, with occasional mentions of current events, such as anti-Semitism, fears of communism, the lack of attendance at non-holiday services, or the Korean War. One folder holds sermons Robert Lehman gave at the Baltimore Hebrew Congregation.

Three folders relate to the congregation's youth programs, in which Robert Lehman participated. These include service programs as well as texts for children's services and Passover songs. Other letters include forms and circular letters, including instructions for boys for their bar mitzvahs or confirmations and guidelines for the home celebration of Hanukah. Related is the folder of materials on the religious school. Such papers include correspondence, especially regarding the arranging of a post-confirmation course, and notes on the children's curriculum, teaching materials, and a photo of the religious school's high school graduates.

Box	Folder	Title	Date
2	6	Correspondence – Abraham Shaw	1954-1965

2	7	Correspondence – Jewish Art Exhibition (Baltimore, Maryland)	1954
2	8	Funerals, Weddings, and Talks	1955-1956
2	9	Religious School	1952-1956
2	10	Sermons	1954 September-1954 December, 2004
2	11	Sermons	1955 January-1955 May
2	12	Sermons	1955 June-1955 December
2	13	Sermons	1956 January-1956 May, 1962 November
2	14	Sermons – Baltimore Hebrew Congregation	July 1954-August 1954
2	15	Youth Education	1951-1956
2	16	Youth Education – Passover Seder	1955
2	17	Youth Education – Purim	1954-1956

### Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

This subseries is in [German] and [English].

5.6 linear feet.

#### Arrangement:

Divided as follows:

- A) Correspondence
  - a) Alphabetical Files of Congregational Correspondence
  - b) Topical
- B) Sermons
  - a) Chronological
  - b) Topical
- C) Other Congregational Papers
- D) Projects, Articles, and Research

#### Scope and Content:

This subseries holds the papers of Rabbi Robert Lehman while he was rabbi at Hebrew Tabernacle of Washington Heights. It has been divided into four areas: correspondence; sermons; other congregational papers; and projects, articles, and research.

The correspondence of Robert Lehman as Rabbi of Hebrew Tabernacle of Washington Heights covers numerous topics. The majority focus on routine matters relating to the congregation and synagogue.

Four folders of correspondence were previously arranged alphabetically. Nearly all of this correspondence consists of copies of the correspondence of Max Hamburgh, the congregation's president during the 1970s. These letters focus on organizational matters, such as maintenance, preparation for holidays, invitations to new community members, fund-raising, events, and other such topics. Notable is a May 1978 request for police protection for worshippers departing the synagogue, evidence that reflects the changing neighborhood of Washington Heights.

The majority of correspondence was arranged topically during the

processing of the archival collection. These letters also often feature routine subjects, including circular letters and forms. Among the earliest committee correspondence are letters of Robert Lehman to and from the rabbinical placement committee as he searched for a new position when his time at Temple Oheb Sholom was coming to an end. Among these letters is his curriculum vitae. The second folder of committee correspondence includes a 1973 announcement of a meeting regarding the congregation's search for a new synagogue, which also mentions the condition of the neighborhood surrounding the congregation's previous location on 161st Street. Another folder documents the merge of the congregation of Temple Covenant with that of Hebrew Tabernacle. The folder pertaining to the fiftieth anniversary of Kristallnacht in 1988 includes information on the dedication of the Hebrew Tabernacle's stained-glass windows, as well as letters from other congregations regarding the event, the anniversary's sermon, and service program.

The folder of general correspondence from 1990-1994 contains several letters and related documents that pertain to events in the history of the congregation and to Rabbi Robert Lehman's career there. The folder includes an article by a member of the choir on his first meeting with Cantor Henry Ehrenberg and an overview of his experiences with the choir. The folder also has correspondence and a related documentation of a Kristallnacht memorial in 1993, letters regarding the celebration of Rabbi Lehman's fortieth anniversary as a rabbi, and a letter from the Vietnamese family sponsored by the congregation in 1980.

Correspondence with the Union of American Hebrew Congregations largely centers around the payment of membership dues, with information on the Hebrew Tabernacle's financial situation and its changes over the decades. Correspondence with the United States Holocaust Memorial Museum mentions the donation to the museum's collection of oral history tapes of experiences of the congregants.

The core of the material on the Hebrew Tabernacle of Washington Heights, and of the collection itself, consists of the drafts of sermons given by Rabbi Robert L. Lehman for this congregation from the late 1950s through the early 2000s. Most sermons were organized chronologically, although a smaller amount were grouped together by topic; this previous arrangement has been retained. Research material for sermons, such as newspaper or magazine clippings, correspondence, reports, fliers, programs, or other papers, are often included with the sermon for which they were used. Some sermons include index cards with brief summaries of their contents written at a later date by someone other than Rabbi Lehman; other similar index cards with sermon summaries were found together and have been included in this series. While the sermons provide ample evidence of Rabbi Lehman's preaching, they also hold many clues on the congregation's history and concerns. Most sermons relate Biblical stories or text with discussion of their relevance to modern life or events. Most sermons were typed, but some consist only of handwritten notes. Many typed sermons were written in a personal shorthand, with abbreviations for certain words; typed sermons were written on full pages of paper as well as half-sheets and index cards.

Particularly interesting are the many sermons that mention local, national, or world events, providing a historical overview of significant current events as well as imparting religious guidance to the congregation. Most prominent events in American history during these decades are addressed in the sermons. Notable are the sermons of the 1960s and 1970s that mention the Vietnam War, the growing civil rights movement and the racial tensions of the times, the space race and moon landing, the counterculture of the 1960s and 1970s, and the ideological divide between the younger and older generations. Included is mention of Jewish participation in the

civil rights movement; anti-Semitism among some of the revolutionary African-American rights organizations; events in Israel, Jewish youth and youth movements, the shift toward conservatism and the political right in the 1980s; and the effects of poverty on society. For example, sermons from 1969-1970 included a reaction to the Black Power Manifesto of James Forman; a discussion of religion in the Age of Aquarius; problems in Washington Heights and the election of Mayor Lindsay; a call for peace after the deaths at Kent State; and remarks on the first Earth Day. Another example is the folder "Turbulent 1960s and Spirituality," among the topical folders of sermons, which collects several historically-interesting sermons from the 1960s in one location; these include such topics as the 1969 protest against Columbia University's building of a gymnasium in Morningside Park, the Vietnam War, and the changes in English usage due to the growth of drug-related slang, as well as discussion of the history of Hassidim and their conflicts with Orthodox Judaism.

Other sermons, often those of the 1970s through the 1990s, mention the changing demographics of the neighborhood of Washington Heights, with reference to the reasons why the congregation moved their synagogue in 1974 from the more dangerous location of 161st Street to the congregation's location on Fort Washington Avenue. Still others, especially during the 1980s and 1990s, touch upon the congregation's role in the neighborhood, with mentions of participation in anti-drug protests and the support of local politicians. Some sermons note the changing demographics of the congregation itself as the older German-born congregants were joined by the younger generations.

Another frequent topic of the chronologically-arranged sermons are reviews of books, movies, and plays, in addition to the bulk of the sermons that focused on Biblical readings or in-depth examinations of prayers such as the Shema or the Kaddish. Although books reviewed during sermons were often books considering Judaism or Jewish history, they also included popular fiction. Among the reviews are those of television shows such as *All in the Family*, which Rabbi Lehman criticized. His Yom Kippur sermon of 1985 discussed a book by Klaus Mann on the importance of a civilized world and found fault with the then popular but uncivilized movie, *Rambo*; indicative of the times, it echoed the violence of the subways and the streets. One folder among the topically-arranged sermons consists of reviews as well.

The Holocaust was an undercurrent often referenced in passing in sermons, but was also frequently marked in November with a sermon around the anniversary of Kristallnacht, commemorating the burning of the synagogues in Germany.

In the folder of earliest sermons, those of autumn 1956, will be found the sermons related to the installation of Rabbi Lehman as rabbi of Hebrew Tabernacle. These include the sermon given by Rabbi Abraham Shaw, the senior rabbi of Temple Oheb Shalom, as well as Rabbi Lehman's response. Some sermons from the end of his career with this congregation focused on the future of the congregation. In 1993, with his retirement approaching, Rabbi Lehman asked his congregation to begin to consider the role of the non-Jew in the community. In his last holiday sermons of 1996, Rabbi Lehman spoke to his congregation on liberal Judaism and the upcoming changes the congregation might consider, such as the possibility of a female rabbi and greater attendance at services. These sermons also include his reminiscences of the congregation in addition to briefly describing its history.

Other Congregational Papers includes papers relating to the history of the congregation, as well as holding a few papers on the congregation in general.

Three folders pertain to the history of the congregation. Among these folders are a copy of a draft history of the congregation in 1985, later published; text of a service on the fiftieth anniversary of Kristallnacht with the dedication of eight stained glass windows; a newspaper article by Rabbi Robert Lehman on the history of the synagogue in 1980, and a 2005 article by cantor Frederick Herman on the one-hundredth anniversary of the building. Folder 7/15 includes a transcript of a detailed 1972 interview with Rabbi Lehman (with later 1979 additions) that mentions his own family's history but primarily focuses on that of the congregation prior to its move further north; it includes description of the changes in the neighborhood. This folder also holds a history of Kristallnacht commemorations at the Hebrew Tabernacle, among other papers. The scrapbook holds loose newspaper clippings relating either to the Hebrew Tabernacle or to Rabbi Lehman. They mention such items as community events and participation, the congregation's participation in civil rights marches, and Jewish holidays, among other subjects. The following folder includes a photograph of Rabbi Robert Lehman. The final folder holds documents from a class he gave, including attendance lists and class readings.

The final section of this subseries consists of documentation collected on various topics, often for projects undertaken by the congregation.

One project of the congregation was the support of a Vietnamese family; information gathered on the considerations of hosting a family will be found in the folder "Boat People," as well as information on the family they hosted. The "Liturgy Project" holds papers related to the examination of liturgy used by the congregation in a project conducted by the Central Conference of American Rabbis. The papers consisted of a survey by congregants on their thoughts and feelings while attending services in view of potential future changes to the liturgy. Such papers included a description of the project's goals, participating congregants' "worship diary" entries and a summation of the survey's results by Rabbi Lehman.

The folder "Anti-Semitism" relates to both anti-Semitism in America, including articles and a November 1966 sermon, and newspaper clippings on the Oberammergau Passion Play. Another folder, "Judaism in the Twenty-First Century" holds varying versions of the text of a talk by Robert Lehman in 1990 with his theories about the future; among the future events he anticipated were the return of Jews to Germany; the rise of Islamic fundamentalism and dangers to Israel; changes in Jewish communal organizations and the role of women; the future of liberal Judaism; and the role of rabbis in the future.

Several folders hold research material on varying topics. Material on the Jewish Defense League in 1969 includes newspaper clippings on the foundation of the league as well as on their position to Mayor Lindsay. The final folder of this subseries contains articles on Rabbi Robert Lehman, material on the Leadership Institute for Young German Jews, a clipping about Hebrew Tabernacle, and photographs of Rabbi Robert Lehman.

## **A) Correspondence**

### **a) Alphabetical Files of Congregational Correspondence**

<b>Box</b>	<b>Folder Title</b>	<b>Date</b>
2	18 L-W	1974
2	19 C-J	1975-1981
2	20 K-S	1978-1979
2	21 T-W	1978

**b) Topical**

<b>Box</b>	<b>Folder Title</b>	<b>Date</b>
2	22 Adult Bar/ Bat Mitzvah	
2	23 Aufbau – Honoring Robert Lehman	1979
2	24 Celebration – Thirty-Fifth Anniversary as Rabbi at Hebrew Tabernacle	1992
2	25 Circular Letters and Forms	1957, 1978
2	26 Circular Letters and Forms	1979
2	27 Circular Letters, Announcements, and Forms	1980
2	28 Circular Letters, Announcements, and Forms	1981-1982
2	29 Committees	1956-1969
2	30 Committees and Membership	1973-1974, 1989-1991
2	31 Covenant Temple Merge	1980-1981

<b>Box</b>	<b>Folder Title</b>	<b>Date</b>
3	1 Fiftieth Anniversary of Kristallnacht	1987-1988
3	2 General Correspondence	1974-1981
3	3 General Correspondence	1990-1994
3	4 High Holidays	1976-1979
3	5 High Holidays – Newspaper Advertisements	1975-1978
3	6 Organizational Correspondence	1974-1975
3	7 Planning and Finances	1985-1996
3	8 Sixty-Fifth Anniversary of Hebrew Tabernacle	1971
3	9 Union of American Hebrew Congregations – Finances	1971-1978
3	10 Union of American Hebrew Congregations – Finances	1994
3	11 Union of American Hebrew Congregations - Finances and Membership	1975-1979
3	12 United States Holocaust Memorial Museum	1991
3	13 Young Married Group (Mr. and Mrs. Group)	1956-1960, 1985

**B) Sermons****a) Chronological**

<b>Box</b>	<b>Folder Title</b>	<b>Date</b>
3	14 Sermons	undated
3	15 Sermons	1956 September-1956 December
3	16 Sermons	1957 January-1957 June
3	17 Sermons – Index Card Notes	1957-1958

3	18	Sermons	1957 September-1957 December
3	19	Sermons	1958 January-1958 May
3	20	Sermons	1958 September-1958 December
3	21	Sermons	1959 January-1959 June
3	22	Sermons	1959 September-1960 June
3	23	Sermons	1960 September-1960 December
3	24	Sermons	1961 January-1961 May
3	25	Sermons	1961 September-1961 December
3	26	Sermons	1962 January-1962 May
3	27	Sermons	1962 September-1962 December
<b>Box</b>	<b>Folder Title</b>	<b>Date</b>	
4	1 Sermons	1963 January-1963 May	
4	2 Sermons	1963 September-1963 December	
4	3 Sermons	1964 January-1964 June	
4	4 Sermons	1964 September-1964 December	
4	5 Sermons	1965 January-1965 June	
4	6 Sermons	1965 September-1965 December	
4	7 Sermons	1966 January-1966 April	
4	8 Sermons	1966 September-1966 December	
4	9 Sermons	1967 January-1967 May	

4	10	Sermons	1967 September-1968 June
4	11	Sermons	1968 September-1968 December
4	12	Sermons	1969 January-1969 May
4	13	Sermons	1969 September-1969 December
4	14	Sermons – Index Card Notes	1969-1970
4	15	Sermons	1970 January-1970 June, 1994
4	16	Sermons	1970 September-1970 December
4	17	Sermons	1971 January-1971 May
4	18	Sermons	1971 September-1972 January
4	19	Sermons	1972 October-1972 December
4	20	Sermons	1973 January-1973 June
4	21	Sermons	1973 September-1973 December
<b>Box</b>	<b>Folder Title</b>	<b>Date</b>	
5	1 Sermons	1974 January-1974 June	
5	2 Sermons	1974 September-1974 December	
5	3 Sermons	1975 January-1975 June	
5	4 Sermons	1976	
5	5 Sermons	1977 January-1977 June	
5	6 Sermons	1977 September-1977 December	
5	7 Sermons	1978 January-1978 May	
5	8 Sermons	1978 September-1978 December	

5	9	Sermons	1979 January-1979 May
5	10	Sermons	1979 September-1979 December
5	11	Sermons	1980 January-1980 May
5	12	Sermons	1980 September-1980 December
5	13	Sermons	1981 January-1981 May
5	14	Sermons	1981 September-1981 December
5	15	Sermons	1982 January-1982 April
5	16	Sermons	1982 September-1982 December
5	17	Sermons	1983 January-1983 May
5	18	Sermons	1983 September-1983 December
<b>Box</b>	<b>Folder</b>	<b>Title</b>	<b>Date</b>
6	1	Sermons	1984 January-1984 June
6	2	Sermons	1984 August-1984 December
6	3	Sermons	1985 January-1985 May
6	4	Sermons	1985 September-1985 December
6	5	Sermons	1986 January-1986 August
6	6	Sermons	1986 September-1986 December
6	7	Sermons	1987 January-1987 June
6	8	Sermons	1987 August-1987 December
6	9	Sermons	1988 January-1988 April
6	10	Sermons	1988 September- December

6	11	Sermons	1989 January-1989 June
6	12	Sermons	1989 September-1989 December
6	13	Sermons	1990 January-1990 May
6	14	Sermons	1990 September-1990 December
6	15	Sermons	1991 January-1991 May
6	16	Sermons	1991 August-1991 December
6	17	Sermons	1992 January-1992 June
6	18	Sermons	1992 September-1992 December
6	19	Sermons	1993 January-1993 April
6	20	Sermons	1993 September-1993 December

Box	Folder Title	Date
7	1 Sermons	1994 January-1994 May
7	2 Sermons	1994 September-1994 December
7	3 Sermons	1995 January-1995 May
7	4 Sermons	1995 August-1995 December
7	5 Sermons	1996 January-1996 June
7	6 Sermons – High Holidays	1996
7	7 Sermons	1997-1999

b) Topical

Box	Folder Title	Date
7	8 Book, Movie, and Play Reviews	1957-1972
7	9 Children's and Youth Services	1978, 1991
7	10 Philosophy	1965-1966
7	11 Turbulent 1960s and Spirituality	1956-1975, 1987
7	12 Various Subjects	1956-1987

C) Other Congregational Papers

Box	Folder Title	Date
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7	13	By-Laws, Programs, and Fliers	undated, 1974, 2000
7	14	History of Hebrew Tabernacle of Washington Heights	1968-2005
7	15	History of Hebrew Tabernacle – Correspondence, Reports, Interview Transcript	1972-2013
7	16	History of Hebrew Tabernacle - Scrapbook	1962-1990
7	17	Publications, Photographs, and Programs	1948-1986
7	18	Rabbi's Class	1989

D) Projects, Articles and Research

Box	Folder	Title	Date
7	19	Anti-Semitism	1967-1970
7	20	Bible Comparisons – Birth Stories, Lord's Prayer, Passover and Last Supper, Sanhedrin and Trial of Jesus	undated
7	21	Boat People	1979-1980
7	22	Children's Services – Boy Scouts	undated
7	23	Crime Prevention Program	undated
7	24	Euthanasia	1942-1949, 1986
7	25	In the Shadow of the Tower/ Josef Nassy Art – Articles and Images	1989
7	26	Jewish Defense League	1969
7	27	Jews and Catholics	1964
7	28	Judaism in the Twenty-First Century	1990
Box	Folder	Title	Date
8	1	Liturgy Project	1994
8	2	Notes – Various Topics	undated, 1951-1970, 1984-1988
8	3	Poverty	1965
8	4	Services – Programs	undated, 1955-1958
8	5	Talks, Articles, and Research – Various Subjects	1948, 1967-1993
8	6	United States Holocaust Memorial Museum	1993
8	7	Young German Jews and the History of the Hebrew Tabernacle	1990-1999

Subseries 4: Late Career, 1969-2003

This subseries is in English.  
0.1 linear feet.

Arrangement:  
Alphabetical.

Scope and Content:  
This small subseries contains documentation that pertains to Rabbi Robert

Lehman's later years, including his retirement from Hebrew Tabernacle, his time as rabbi in Vienna, and his time as rabbi for Temple Israel of Lawrence, New York.

The first folder holds papers regarding Rabbi Lehman's retirement from Hebrew Tabernacle as well as documents, including sermons, articles, and publications, on memorable events while he was rabbi. Documentation includes materials for the celebration of his doctor of divinity degree and the spring 1997 events organized by the congregation to honor his forty years of service. Some materials include biographical information on him.

Documentation on his time as rabbi in Vienna in 2000 primarily consists of drafts of his sermons. Most of these sermons are in German and are for holidays. Some of them mention the many converts he encountered in Vienna; one sermon is for the conversion of a congregant. The folder also holds undated sermons in English about being a rabbi in Vienna as well as a clipping on Rabbi Robert Lehman being a rabbi there.

Box	Folder Title	Date
8	8 Retirement from Hebrew Tabernacle, Memorial, and Memorable Documents	1969-1992, 1997-2003
8	9 Temple Israel (Lawrence, New York)	2001-2002
8	10 Vienna	undated, 2000

**Subseries 5: Conferences and Events, 1934, 1974-1996**

**This subseries is in English and German.**  
**0.5 linear feet.**

**Arrangement:**  
Alphabetical.

**Scope and Content:**

This subseries holds papers relating to conferences Rabbi Lehman attended or trips he made.

The most prominent material in this series is the documentation of Rabbi Robert Lehman's two trips to Germany to participate in events for former residents of the towns of Heilbronn and Schweinfurt. Such documentation includes correspondence regarding the planning of the events, including itineraries and travel information. In Heilbronn Rabbi Robert Lehman gave a sermon at the Kilianskirche, in Schweinfurt a briefer talk at the St. Johannis-Kirche. Correspondence and the sermons from the Heilbronn visit include some biographical details on Rabbi Robert Lehman as well as the names of his family members who perished in the Holocaust. Included in the correspondence of the Heilbronn trip is an opinion on the drafts of the sermon he was to give there. Heilbronn correspondence also includes letters from Robert Lehmann's cousin, Heinz Freudenthal, in Munich. The Schweinfurt trip was part of the town's celebration of its twelve-hundredth anniversary and includes a number of clippings on the town's festivities. Its correspondence similarly relates to the planning of the trip, including correspondence with potential participants discussing attendance and the purchase of a gift for Schweinfurt. In addition, some participants' experiences of the trip are also included in the letters. Articles about the Schweinfurt trip also hold a brief history of Jews in Schweinfurt and a list of Jewish residents; after 1945 no Jews remained in the town. Folders on both trips include photographs of Rabbi Robert Lehman speaking in the two churches and participating in the cemetery memorial in Schweinfurt.

Two folders relate to the World Gathering of Holocaust Survivors in Israel

in 1981. Rabbi Robert Lehman represented the Central Conference of American Rabbis at the event; material includes organizational correspondence, notes on talks, and other information. Several letters respond to his inquiry of fellow rabbis as to what their role ought to be at the gathering.

Other documentation pertains to conferences in which Rabbi Robert Lehman participated. Material on the Holocaust and Biomedical Ethics conference at Kent State University includes a sermon draft on the questions raised by the conference, namely whether it is permissible to continue to use data gathered from Nazi medical experimentation.

<b>Box</b>	<b>Folder Title</b>	<b>Date</b>
8	11 Central Conference of American Rabbis – Resolutions Committee	1974-1978
8	12 Consultation on Conscience Conference	1989
8	13 Curaçao Trip	1988
8	14 Heilbronn Visit (Woche der Begegnung) – Articles, Lists, Newspaper Clippings, Photographs	1985, 1987
8	15 Heilbronn Visit (Woche der Begegnung) – Correspondence	1983-1986
8	16 Heilbronn Visit (Woche der Begegnung) – Sermon Drafts	1985
8	17 Kent State University Conference – Holocaust and Biomedical Ethics	1989-1990
8	18 Nürnberg-Fürth Reunions (New York)	1992, 1996
8	19 Schweinfurt Trip – Articles, Programs, Itineraries, Lists and Photograph	1990-1991
8	20 Schweinfurt Trip – Correspondence	1990-1991
8	21 Schweinfurt Trip – Correspondence – Dresdener Bank to Bruno Maar	1934
8	22 Schweinfurt Trip – Sermons and Services	1990-1991
8	23 Trips – Caribbean and London	1989-1990
8	24 World Gathering of Jewish Holocaust Survivors – Articles and Other Papers	1980-1981
8	25 World Gathering of Jewish Holocaust Survivors – Correspondence	1980-1981
8	26 World Gathering of Jewish Holocaust Survivors – Texts and Notes for Talks	1980
8	27 World Union for Progressive Judaism – 25th International Conference	1990

## **Series III: Diplomas and Certificates, 1949-1997**

**This series is in English and Hebrew.**

**1.75 linear feet.**

### **Arrangement:**

Alphabetical.

**Scope and Content:**

Series III holds several diplomas and certificates of Rabbi Robert L. Lehman. Several of the diplomas have been made into laminated, permanent plaques.

Plaques consist of his Doctor of Ministry degree from the New York Theological Seminary, his honorary Doctor of Divinity from Hebrew Union College, and his rabbinical ordination. Other diplomas include his Bachelor of Arts from Long Island University and Bachelor's and Master of Arts in Hebrew Letters degrees from Hebrew Union College.

The certificates held here are for his membership on the Hebrew Union College board of overseers, for completion of a course in Pastoral Counseling at the Postgraduate Center for Mental Health, and a proclamation from the Council of the City of New York honoring him on his retirement as rabbi of Hebrew Tabernacle of Washington Heights.

Box	Folder Title	Date
OS 161	1 Diplomas and Certificates	1949-1997
OS 161	2 Laminated Plaques – Doctoral Degrees and Rabbinical Ordination	1954-1985

# Leo Baeck Institute

Rabbi Robert L. Leham  
Collection

AR 25598

3/25

SERMONS

SEPT. 1961- DEC. 1961

ARCHIVES

## #11 The eviction of God

Secular versus religious: conduct & beliefs

#40 Mile wide - inch deep - Stream of life  
during existence on earth - Keep waters free of  
obstacles - constant challenge

#41 Josh. Hash.  
"Jewish identity" - Relevance of our feelings while  
observing every day

#42 \*

"Jewish identity"

Our commitment to our  
faith & why we are as  
such -

#43 \*

"Poets in Space"

Mind & body - to have deep knowledge of basic <sup>questions</sup> of man,  
motivation of man's mind - Sending us into space age.  
Don't forget God is God & Man still only man  
The heavens declare glory of God & firmament <sup>glorify</sup> His  
handiwork

Politics

Folder # 6

#30 Our Municipal elections

Film review - sermon #2

Folder 6

"Judgement at Nuremberg"

Book rev. #23 "A New Life" Bernard Malamud

~~Book~~ review #8 "The Rothschilds"

Play - #9 The 10<sup>th</sup> man commercialisation

" #18 "Gideon" Paddy Chayefsky -

Book review #27 "Mila 18 - " Leon Uris

Reasonal # 1 Secular + Relig comparisons

At this season of year  
differences in theology - separation  
of Church + State

# 3 Judasohn's unfinished business - Jewish Tradition

~~# 4 Yiskor - Shema~~

# 10 - Judasohn's unfinished business - integration

# 13 - Passover Yiskor

# 19 - J. unfinished Business - Morality - Fall out Shelters

# 21 - J. unfinished Business - Church + State

# 22 - The Bible via telephone -

# 24 - Judasohn's unfinished Business - Arab refugees

# 25 - The Prisoners of Joseph - Timely \*

# 26 What's "new" for the N. Year?

# 28 "Our Language for many nations" - all use  
motivation important -

same wds -

# 29 Liberal Judaism in Europe

# 30 No experience necessary

# 4

Religious philosophy

Yiskor - Shevuth - Religious choice

# 5

Shevuth - affirmation - Jewish Values

# 14

~~Passover~~ Pesach- Dayenu - contradiction - fulfillment  
+ growth from 1 year to next -

# 13

Passover Yiskor - inner silence of self acceptance  
in relationship to God.

# 15

Bk of Leviticus - deals in sacrifice

# 16

Clean + Unclean - difference between clean + holy

# 17

Changing world of 17th - Century - values &amp; ideals

# 20

Eternal Light - light unto the nations

# 32

A song to victory - first at crossing of sea in Moses,  
always at expense of others.

- #33 - Shemini Atzeres - Yiskor
- #34 - The Eternal cycle - Succoth
- #35 - Give Ear, Ye Heavens - No more than poetic  
resumé of people's history + tradition - A  
praise to the Almighty
- #36 - Succoth - 1<sup>st</sup> Day - Fragility of human  
existence -
- #37 - Jewish identity - Losh. H. Man's insight  
+ knowledge of his relip. If absent - no right  
to criticize
- #38 - Not guilty - Yom Kippur - Our values have  
changed - no longer know right from wrong + ratio -  
valize on deeds.

H. T. Related

# 6

- # 31 No experience Necessary - H. T. Teaching  
Judaism thoroughly as opposed to watered down  
view of secular life
- # 32 On using the word G-d - proper reverence
- # 38 - Yom Kippur - Yiskor - covers ill & pleasures in life  
under roof of this Synag. Need to uphold this  
institution

#1 Dec. 22 - 1961

A+ this Season of year

"Seasonal Sermon"<sup>4</sup>

Xmas and Jewish involunt. Basic difference  
in theology and our remembering our past -  
Separation of Church + State

Folder #6

"AT THIS SEASON OF THE YEAR."

My friends, at this season of the year we encounter a mood in our society which is quite different from that in evidence at any other time of the year. People in our Gentile world speak of the "holidays" with awe and reverence, as well as with a tinge of joy to their words. The shopping area is crowded, youngsters have returned home from school, the vacation season is upon us and people ~~hurry and~~ scurry hither and yon in order to accomplish their intentions and achieve their goals. This is the season of the year when the Gentile world speaks more readily of "peace on earth and good will toward men" than at any other time; the desire to be reunited with loved ones near or far is uppermost in the minds of many. In some concerns and areas of life, all activity grinds to a halt: we have seen offices empty, management bereft of labor, streets deserted, ~~jets filled to capacity with the vacation bound~~, entire floors of hospitals without nurses, responsible citizens lose respect because of their ardor to participate in questionable celebrations, and we have known of patients who were deserted by the expert care and special nurses which were necessary in order to insure a speedy and complete recovery. Of course, within the Gentile community the true nature of this season is also taken into consideration even by the most marginal of Xians. The homes are decked out in a festive manner, the people plan to attend the religious services of their faith, contributions are requested ~~to any number~~ <sup>by many</sup> of worthwhile causes in view of the ~~Xian~~ <sup>seam's</sup> spirit of giving, and I have observed that people in general tend to be less obnoxious at this season of the year than at most other times. In short, an aura or mood of decency, joy and even sacred purpose permeates our society and it is hoped that we are the better because of it. And while we speak of this season of the year mostly in terms of the Gentile community, because the ~~country~~ <sup>country</sup> in which we live ~~which in America~~ is incorrectly labelled a Xian ~~society~~ <sup>society</sup>, there is no question but that the spirit of this season has affected the Jewish population as well, ~~whether living here or in any other part of the country~~. It is this problem, of Jews attempting to enter the world

of their non-Jewish neighbors, which always comes to the fore during these last few weeks of December and, I believe, that this be so is to our detriment. Those Jews who can not leave well enough alone, or who are not sufficiently at home within the boundaries of their own faith, <sup>us</sup> cause a great deal of harm. ~~and bring about a great deal of~~ <sup>They contribute to a</sup> misunderstanding not only as far as their neighbors are concerned but, what is even of greater importance, they ~~do more harm to themselves and their own psychological well-being. This might be indicated at first glance.~~

These are the people, it seems to me, who engage in the primary deception of this season of the year: namely, they confuse the spirit and mood of America with that of Christmas. This is certainly not the time to speak of one of our greatest American principles, the separation of Church and State, but it does give us the opportunity to mention that by the Law of the Constitution if not by the practice in our society, ~~this concept of~~ <sup>the</sup> Christmas ~~being~~ <sup>as</sup> a national holiday is certainly not on a par with the 4th of July, ~~or~~ with Labor Day, or with George Washington's birthday. Every American holiday is of national significance; but December 25th is ~~now,~~ ~~always was, and always will continue to be,~~ a holiday of a religious nature ~~and~~ character. While it may give us an opportunity to rest from work because all major institutions and business establishments are closed, it does not imply that Jews must observe or celebrate this occasion short of going to Church or attending Mass in their local parish. But this is exactly the manner in which our people become involved; some, without realizing the ~~problem~~ <sup>consequences</sup> involved, seek to follow the multitude in its ways and mores. ~~and~~ Others, unfortunately for us, seek to be a party to the festivities fully understanding the error of their ways and thus compounding the ~~error~~ <sup>sin</sup> of ~~their ways~~ when they consciously and willfully disobey the Biblical injunction "Thou shalt not follow the multitude to do evil". Let the multitude observe what is rightly theirs but let us, the minority, remain within the boundaries of good taste and correct behavior in areas outside our compe-

hension as Jews.

This thought that Jews try to be a part of the general spirit of giving and celebration in an area of religious life which does not <sup>apply to</sup> ~~concern~~ them leads to other <sup>matters</sup> ~~areas~~ of concern ~~as well~~. ~~For~~ The situation always exists that when the Jewish person has participated in the office party, has ~~extended~~ <sup>extended</sup> his good wishes, has sent cards with appropriate messages for this season, and may even have decorated his home according to the general, rather than the Jewish, custom, he will find himself still excluded from the company of his day-to-day neighbor when the hour for religious observance comes about. And then the more basic and the more gnawing and the more difficult questions come to the fore: if this is an American holiday, why am I excluded as a Jew? Why is it that when I desire to be a part of the goodness and well-being of the season some knowing Xian will undoubtedly inquire as to the time and the manner of observance of the Jewish Xmas, the name of which he unfortunately cannot pronounce? Why is it, he asks himself, that my children who enjoyed watching the advertising and programs reflecting the spirit of the season now grow confused and ~~frustrated~~ <sup>restless</sup> as the programs come to grips with the <sup>spiritual</sup> ~~essential~~ message of the holidays, <sup>2 And these are</sup> ~~which is one~~ rooted in theology and have no bearing whatever on the American ideal or the American way of life? And why is it that a twinge of concern crosses my heart, if but for a moment, when my non-Jewish friends wish me or my children neither Happy Holidays, nor a Happy Season but a "Merry Xmas"; don't they know that I am a Jew and do not believe in their theological message and that, in the final reckoning, all of their symbols at this season of the year are purely American rather than Christological? ~~And~~ Thus, the Jew who has ~~become~~ <sup>has</sup> become involved in the procedures of this time of year and who has come all too often to the point where he can no longer even understand himself and his reaction to things as they are, will ~~will~~ try one of two escape routes open to him. In the one instance, he might try to escape the turmoil of his daily associates to seek the company of his fellows in Miami and there sun

himself until the spirit and conflict of the season have been forgotten ; or, he could reaffirm his tie to Judaism in a positive and dignified way. Unfortunately, this resolve espoused by all too few, lasts <sup>only</sup> as long as the spirit of the season and is discarded as crudely and as callously as the trees, to be soon in the gutter, waiting for the garbage collectors who will convey them to their final resting place.

But, it seems to me, Jews become involved in the spirit of this season of the year in one other way. <sup>This</sup> ~~It~~ may be a conscious or subconscious association, a willing or an unwilling union of thought, a knowing or an unknowing commentary on the social impasse of our time. Jews tend to be a part of the ~~spirit of the time~~ <sup>season's spirit</sup> because they want to appear good and wholesome in the eyes of their non-Jewish associates. ~~For~~, Hoping against hope, they harbor the feeling that perhaps this once in the history of Jewish-Gentile relations, the non-Jew might take the motto of this ~~time~~ <sup>holiday</sup> seriously and act accordingly. For generations the phrase "Peace on earth, good will toward men" has echoed amid the Xian celebrants at this season of the year but despite the words, programs have not ceased, accusations have left their mark, prejudice has done its work, and freedom has been denied. Is it any wonder then that the doubting or insecure Jew holds the hope and prayer in his inmost being that this year, perhaps, the words of good-will may become reality and that the words on the lips of so many may be translated into actuality? Christmas, of course, is not half as bad as Easter, when Jews suffered far more because of the very nature of the holiday but still we recall all too well the many instances when our people suffered, and all in the name and under the banner of the Prince of Peace and Son of God. I am not a psychiatrist nor a psychoanalyst and I do not care to dabble in that area or that realm of the mind with which I am not familiar and of which I have little knowledge but, it seems to me, that ~~is~~ our people's willingness to share in the celebrations of this season, even at the risk of being rebuffed, indicates a certain degree of insecurity and instability which can not be

denied. It goes without saying that this is all part of a minority problem but for this to be so much a part of our present-day world, where these fears are hardly necessary, indicates a <sup>serious</sup> sickness of spirit among our people ~~which is readily apparent to all those of our people who are familiar with the problem at hand.~~ *which must be recognized & dealt with as best we can.*

Thus, my friends, the Jew participates in the observance at this season of the year. There is no need for him to do this, except to the extent that courtesy and good taste allow. This is the sacred holyday for our Gentile neighbors; ~~and~~ we can not add to their observance by one particle! ~~for~~ They do not need us, little as we need them on Rosh HaShono or Yom Kippur. Let them give glory and thanks unto their God as they see fit <sup>but</sup> ~~and~~ let us remain with <sup>in</sup> the boundries of our own faith and our own sacred beliefs. If anything at all, this season of the year can add something to the life of the Jew in ~~quite~~ a different area of concern entirely: it can make him aware of the differences between the two faiths, of their good and of their meaning, of their worth and of their value as these relate to their respective adherents. And this is the beauty of America: not that we as Jews <sup>must participate in</sup> ~~should celebrate~~ a holiday foreign to our faith but that as Jews we ~~are~~ here are granted not only the tolerant privilege, but the inherent right, to worship as we please <sup>in terms of our own faith.</sup> ~~that which is ours and that this government guarantees these rights to you and me and to all those who are a part of America. In this context, more than in any other, we shall find the peace of <sup>strength</sup> ~~our faith~~ Judaism which we so sorely need and because of the principle established by our forefathers which grants us these rights, ~~because of it~~ <sup>still</sup> we shall find, perhaps, in our own day and age, "peace on earth and good will toward all mankind."~~

Amen.

Hebrew Tabernacle, Frid. Eve., December 22, 1961

#25

12-15-1961

(FOLDER #6)

# \* "The Prisons of Joseph"

Timely

||| Prisons not made of stone + ...  
iron bars - not all people need to feel restricted, living in freedom - though very often place themselves into quarantine of their own making. Joseph case in point - it was a self-imposed restriction - due to his own immaturity + inadequacy -

### "The Prisons of Joseph."

My friends, some years ago I served a very short tenure as Prison Chaplain to the Maryland State Penitentiary. It is from this experience, and from what the movies show us all, that I know of the massive framework which is a prison; of the extra-thick walls, of the high towers, of the guns and rifles which dot every few feet of the fortification. And inside, also, we know of the strength of a prison: the unending rows of cells, the heavy steel bars, of the men who stand behind these closed doors with hands perpetually gripping the bars with a ~~within~~ <sup>with in</sup> their eyes, which need not be voiced, but which plainly says: I want to get out. It is in these terms that we think whenever we come face to face with the idea ~~of through~~ of a prison and the essential elements always remain the same: a man in an enclosure, who wants to get out but can not! It was not until a few decades ago that the men of the new science, psychiatry, told us in the most convincing terms that prisons need not only be made of stone and iron bars; rather, the prisons of man may well be <sup>in the</sup> very freedom which all of us enjoy, ~~and~~ In addition, it is not always that an individual is placed into a prison but, as Freud and his followers have so carefully documented, many people place themselves into a <sup>quarantine</sup> ~~prison~~ of their own making which is quite a different <sup>situation altogether</sup> ~~interpretation of the type of prison to which we referred at the very beginning~~. But while the psychiatrists and psychoanalysts made these discoveries not too long ago, it is interesting to note that the rabbis of our tradition were not only years but many centuries ahead of these leading scientific personalities. A Midrash, based on the Torah portions we are reading at this season of the year, explains in no uncertain terms that our supposed hero, Joseph, was released from prison on Rosh HaShono. Why this particular holyday? ~~Because~~ The rabbis did not know of the psychological jargon which <sup>has</sup> ~~would~~ become popular in our own days, but they instinctively knew that the time of the Jewish New Year is a time of renewal, not only in the physical but, most vital, in the spiritual sense of the term. Thus, they maintain, that Joseph was <sup>released</sup> ~~released~~ from prison on Rosh HaShono; not the

~~prison~~<sup>jailed</sup> of Pharaoh, but the prison of his own making into which he placed himself. It was not ~~the~~<sup>an</sup> incarceration for which he could blame his brothers but ~~the prison~~<sup>a dungeon</sup> for which he had only himself to blame. His area of enclosure was far more restraining than those built of brick; indeed, it was a self-imposed restriction, built all about him by reason of his own immaturity and inadequacy.

And the prisons of Joseph, my friends, mirror ~~our~~ own problems for we too build for ourselves ~~&~~ walls so high that we can not see beyond or above ~~it~~<sup>them</sup>. Joseph on Rosh HaShono, as the Midrash tells us, escaped first from the prison of self-centeredness. He was the dreamer of greatness and worth; it was his father who had given him, as a token of favoritism, a coat of many colors which gave him, especially in the society of which he was a part, a status and privilege which could not be equalled by any other. It is this idea of superior<sup>him</sup> status which went to the head of Joseph and caused ~~him~~<sup>to</sup> see himself in positions of grandeur which ~~were~~<sup>was</sup> out of all balance to the situation at hand. For with the coat of his father, not only was his outer appearance different from that of his brothers but, far more vital, with his dreams and visions his inner personality took on the characteristics of a delusion of grandeur as well. Not only his brothers bowed low to him in the dreams but, as well, the sun and moon and stars and he ~~was~~ central to dream. Can one doubt that his mind became occupied with ideas of glory which had no basis in fact? And it is out of this matter of being "superior" or "different" that all the difficulty sprang for ~~soon~~<sup>the</sup> his brothers began to resent Joseph and sought to do him evil. Joseph had entered the prison of self-centeredness; a confining enclosure of his own making from which he would not be released for many years to come. But I bring this thought to you, my friends, not only to dwell on the personality of Joseph but, rather, to highlight the fact that many of us occupy the very same prison and do not realize or appreciate the sadness of the fact. Many of us behave and conduct ourselves from day to day as if we were is-

lands surrounded by oceans of ~~self-pity and~~ self-love; everyone of us, unfortunately, stands at the center of his earth-bound dreams with everyone else being subservient and subordinate to our own interests and concerns. All too frequently, we measure events by the yardstick of our own selfishness and reduce every cause, no matter how great, to fit our own size and need. We become imprisoned in the cells of our own narrowness and we are dragged down by the burden of our own weight; we can not escape the prison of the "I".

And, yet, while Joseph was ~~imprisoned~~ <sup>incarcerated</sup> in other areas of his concern, he was brought to life again only when he sought to forget about himself ~~and~~ <sup>to</sup> become concerned with the welfare of others. For instance, he was bound by the restrictions imposed upon him by the prejudice of his own heart. It was a second prison for Joseph. This prejudice was rampant in terms of his own flesh and blood for he always found fault, real or imaginary, with those whom he loved. The brothers were his competitors for the affection of his father; the brothers had evil in their hearts while he was only good; the brothers could not see his superior qualities while he was communicating to them only the elements of truth as he saw them. Poor, immature Joseph! He saw them not as they were but as he would have them be; he thought that as he brought them low, he could grow at their expense; he brought them all under the microscope of his criticism so that he could find those faults which would please him most. He really did not know his brothers but saw and knew them only as fragments of the bad personality traits which he glorified so that by comparison he could seem the better and more noble. It does not take much for us to make the transition to modern life, my friends. We too are filled with prejudice which confines and binds us into prisons of our own making. And it is one of the great tragedies of our times that prejudice has enslaved so many good and noble minds; man isolates himself from his fellow man and while we confine ourselves to look only into our own backyards we close the door to many worlds of friendship as well as spiritual

and cultural enrichment. Prejudice pits brother against brother; it holds up to man the false mirror of a society in which one group can raise itself only by trampling upon the dignity and self-respect of another group. Prejudice is only of our own making and it is not only costly but irrational and criminal. Above all, it robs man of the opportunity to broaden his understanding and <sup>to</sup> enrich his life through a close and free relationship with his fellow-man. And this consequence of the prison of our own making is as valid whether applied to the case of Joseph, to our own dealings ~~with our fellow man~~ within the circle of our small intimate family groups, or whether in such places as McComb, Mississippi where the prisons of Joseph still guard the inheritors of a false and irrational tradition of white supremacy from the truth of the culture of our day and age: that all men are children of God and that all human beings are equal in His eyes. The agitator of the South can well understand the personality of Joseph: he grows in his own self-esteem as he tramples on the rights of others.

But Joseph did escape his prisons of self-centeredness and prejudice, as well as <sup>the</sup> ~~his~~ prison of <sup>his</sup> ~~the~~ past, but only at that juncture of his life when he revealed himself to his brothers and later said "Am I in the place of God?" It is with these words that he threw off the shackles which bound him for in his <sup>real</sup> concern for his brothers and father he found the way open to freedom, ~~and~~ usefulness and deeds of virtue. ~~as applied to those with whom he came into contact.~~ <sup>only</sup> For ~~once~~ as he sought to begin a new life, Joseph understood that the hate and bitterness of his family and its strife could be transformed into feelings of mutuality and love; that <sup>now</sup> he could assume and return to his rightful place within the circle of his family ~~and that~~ the prisons of the past need not always weigh him down with the dead weight of his personality but could be used as a springboard to a better and more useful life in terms of the future. And what is true for Joseph is valid also for us although countless generations have trod the earth since that early time in the history of our people. We also suffer from the uneasy

feeling that the past will not let us go; that we can not escape the confines of our own making and that the future holds for us only dissapointment, heartache and despair. But the lesson of old is as new as this very hour; once we learn to <sup>שק</sup>~~say~~, "Am I in the place of God?" then the shackles can be broken, the chains discarded, the walls will crumble and the future will brighten for each and all of us. With the purpose and resolution to leave our own petty concerns and devote our attention to others we shall have achieved the transformation from a preoccupation with the self ~~and will~~ <sup>to</sup> ~~have achieved~~ the fulfillment of giving of ourselves to others.

Indeed, there are prisons of all kinds; the real and concrete and enduring physical fortresses which society builds for the re<sup>u</sup>ptention and correction of the maladjusted, and those of the mind and heart and spirit which will not let us go from the confines of our own self-imposed restrictions. But we can escape, as did Joseph, and assume our proper and just place in life as <sup>it</sup> was his fortune to do; indeed, we can rise to lofty heights of selfsacrifice and valor not only because of how ~~and what~~ we see ourselves but by what we do and the manner in which we convey our true selves to others. In answer to Joseph, we are not in the place of God; rather, we stand among men and as men it is our solemn and sacred duty to break out of the darkness of our prisons, whatever its name, to seek and find the light of opportunity for a new and more meaningful beginning. This is the lesson of the Torah, it is the essence of the Midrash on Joseph, it is the prayer in all our hearts for each and every child of Almighty God.

Amen.

Frid. Eve., Heb. Tab., Dec. 15, 1961.

# 25

#26

12-29-61

FOLD EX #6

"What's 'New' for the New Year?"

Jews have ~~II~~ N.Y.'s during 365 day cycle -

Rosh - H. Time for solemnity + prayer + meditation

Secular N.Y. for merry-making + artificial manifestation of unbounded enthusiasm. Here prayer + contemplation not dominant factor.

For Jews Rosh Hashonah - look forward to Yom K. ~~Get~~  
Ready for repentance + unburdening of sins of ~~omission~~.

Christians also go to church to seek Divine guidance  
Seculars - world changing @ the moment around man  
religions NY - march of life in spite of the world -  
faith & hope renewed.

Overall - pessimistic world new is presented.

"WHAT'S 'NEW' FOR THE NEW YEAR?"

My friends, we Jews have the great <sup>opportunity</sup> ~~advantage~~ of celebrating two New Years during ~~the course of~~ the annual 365 days<sup>cycle</sup>. It is a moot<sup>point</sup> whether this is an advantage or disadvantage but the fact remains that our religious observance on Rosh HaShono is a time for solemnity, for prayer and for meditation while the secular New Year is an occasion of great merrymaking, loudness and, all too often, a reason for an artificial manifestation of unbounded enthusiasm. This is not to say that many of the <sup>Koran</sup> ~~Christian~~ world do not go to church <sup>to</sup> ~~and~~ seek Divine guidance for the days ahead but surely, in terms of the secular world, prayer and contemplation on New Year's Eve or January 1st <sup>are</sup> ~~is~~ not the dominant factors. But more than that. What do we have to look forward to in terms of the New Year; what will be 'new' for the months ahead? Again, there is quite a difference between the Jewish and the secular attitude as far as this observance is concerned. The Jew, once he has observed Rosh HaShono can look forward to Yom Kippur; which is not always a pleasant duty if he takes his religion and the meaning of the holy days seriously. Who knows with what sins of omission or commission he is burdened; who can tell to what degree the Jew must humble himself before his fellow man, and who can surmise to what extent true repentance can lead a man as he prepares to face the Day of Atonement, ~~not only the most important but also the most solemn day of the Jewish calendar.~~ But, on the other hand, what do we have to look forward to in terms of the secular New Year? In days gone by it may well have been a time when the old was truly separated from the new; when men rallied their strength and cleared their vision for a new day which they believed had surely dawned upon them and their people. The New Year meant just that; it was something "new" and a newness of effort and heart and achievement was not only possible but, by virtue of their uncomplicated and unsophisticated manner of life, this newness was most likely <sup>to be attained and</sup> ~~and could easily be~~ achieved. Unfortunately, this type of concern is no longer valid in our own day and age. One reason for this change is due to the simple and inescapable conclusion that the world has radically

changed since the "good old days"; ~~and the ways and mores of yesteryear are~~ simply no longer applicable in 1961, nor will they be in 1962.

We may pause for a moment, no matter how fleeting, to mark the change of calendars, to tear down the one and to replace it with another; but, in truth, the events of our world and contemporary society have placed our lives into such a context that the old dividing line no longer exists. ~~and~~ Most of the resolutions for betterment among the peoples and leaders of the world are not worth the paper which reports their utterance. We live in a society where events guide and lead us; not the reverse, as it was in former years. It is all too obvious to realize and understand that the strife in the Congo will not end simply because it is January 1st ~~and it~~ <sup>is a new year.</sup> It is just as obvious that all the problems facing our people in terms of Berlin, Africa, Asia or, for that matter, in any other corner of the world will remain as valid and <sup>were</sup> as real as they ~~did~~ yesterday and the day before. The reason lies in the fact that in our world, more complicated than ever before, problems are rarely if ever solved; they are only superseded. At one point, Cuba was very much in the news; headlines in each day's newspaper, articles by the dozens in the magazines, commentators by the score apprised the nation of the meaning of it all ~~and so it went~~ for days and weeks, ~~and even months~~. And one day, Cuba was relegated to page 6 or 10 for the world was now concerned with Algeria, or was it Goa or, perhaps the threats by Indonesia; whatever, the ~~reason or~~ name of leader or reason for controversy this too ran its course and was supplanted by another crisis or problem or occasion for turmoil. But, of course, this did not mean that Cuba had ceased to exist; it only implied that other problems had come to the fore which, for the moment at least, were deserving of the world's attention. One problem gives way to another not because it is settled but because the concerns of people change and vary from one day to the next. In this context, then, we can see the value of our observation that ~~the~~ change of a year, or the turn of the page on a calendar or the celebrations ~~as we usher in~~

as we usher in 1962 and leave 1961 behind us ~~means~~ <sup>me is</sup> actually, very little. ~~for~~  
 The world has not changed, nor does it have the ability to change. ~~one iota~~.  
 This, as far as I can see, is the reality of the secular New Year.

It is for this reason, not only because of background and training, ~~th~~  
 that I embrace with far more fervor the Jewish, rather than the secular, ~~New~~  
 Year. ~~For~~ It goes without saying, the emphasis <sup>occuring</sup> in either of these two ~~as-~~  
~~es~~ is quite different and lends <sup>themselves</sup> ~~itself~~ to <sup>various</sup> ~~different~~ interpretations. The se-  
 cular New Year deals in terms of broad general principles, especially in our  
 time; ~~but~~ the Jewish New Year, despite the passage of the centuries, still re-  
 flects the needs and ~~hopes and dreams and desires~~ of the individual. It is  
 for this reason that Rosh HaShono is so much more valuable, it seems to me;  
 and, also, why the lesson of our holydays should be applied as diligently as  
 possible to the observant and conscientious man in a Gentile society. For  
 when we look about for <sup>h</sup>at is "new" in the New Year we can honestly come to  
 the conclusion of saying: nothing whatever is new, either for you or for me.  
 But, on an individual basis, there is the possibility that faith within man  
 is and can be renewed; faith in the fact that despite the world and its mad-  
 ness, there can be a better day, ~~and~~ that all of us can be a part of ~~it~~ for  
 good, ~~and~~ for meaning, ~~and~~ for purpose in terms of the future. But it must  
 be remembered that the word "faith" is not used here in an unreal and evasive  
 manner in contradistinction to the problems of <sup>life</sup> ~~day to day~~. This is not a cure  
~~all~~ we propose to the world either on New Year's or on Rosh HaShono. And,  
 at the same time, the faith of which we speak can not be placed into the  
 realm of the tangible or concrete or material; it is simply the concept that  
 the word implies: a faith in something which can not be directly shown or  
 proven or demonstrated but a depth of spirit which resides in each and every  
 human being <sup>which</sup> (an <sup>1</sup> may be called to the fore if ~~we~~ but will it) regardless of  
 country or race or people or faith. <sup>attempting</sup> And thus, ~~in the realm of faith by which~~  
 to meet the trying standards of our ~~our~~ time we come to the first conclusion;  
 that faith, in the manner we see and interpret it, comes only after all the

reason and logic of deduction have passed us by. Faith, in the final analysis is a "gamble" (if you will); it is something in the heart of man which permits him to see farther than the here and now, and have greater belief in himself than ever before with a strength <sup>that</sup> ~~which~~ comes from within.

And this brings us to the second observation in regard to "faith" in times such as ours. Namely, that the human being must have belief at all times and not only when all is well with him and his world. This is the overpowering difference between "restricted" religion and an all-inclusive faith. For instance, there are those who would believe only if the world were devoid of tragedy and heartache and terror; who would submit to God and all He represents to man on earth if the order of the Universe would fit into a scheme which would be to their satisfaction. Unfortunately, this is a restrictive type of religion, and it is not the manner of faith of which we speak. Indeed, in a world cleared of tragedy the basic questions would perhaps never arise; it is the contention of the religious man that he believes in certain basic and unchanging principles, no matter what! Within the context of what we try to say this day the ideal is all too obvious: While events and circumstances may have us within their strong grasp with little hope of escape for us as individuals, the element of faith ~~says~~ <sup>speaks to humanity</sup> ~~to us and all people~~ in every corner of the world: do not forsake these ideals for despite the forces all about us, the next year may still be better and while the problems may remain the same in their underlying motivation, it is possible that man may change and because of him a new way of life may yet come to the fore.

And this thought brings us to the third principle of faith. [Indeed, our world is in a state of shock from the evil all about us and it is all too easy for man to despair. Yet, after faith has been established and after faith is practiced in good as well as in times of trial] there remains for us, both Jew and non-Jew, the ideal that with faith you and I might be inspired to lead our lives unto a higher, loftier ~~and~~ more noble plane of

endeavor. And here we speak not of material gains or unreal ideals but the very simple proposition that as faith ennobles and enriches you and me we may grow to face the challenge of our time on a new and more sacred level of human endeavor.

For man to aspire, that is perhaps the greatest challenge for the New Year of 1962, as it always is in terms of Rosh HaShana. Not merrymaking alone or the seeking for oblivion in drink, or the artificial values to be found in noisemakers, funny hats and hilarious shouting but the quiet and deep faith which comes only with trust, with understanding and with a willingness to face and meet the challenge. What's new for the New Year? Generally speaking, perhaps nothing at all; the times certainly do not auger well for any of us. But, speaking in the realm of the personal, it may be granted unto us, and through us unto all the children of mankind, that with a strength and nobility far beyond the scope of our day and age the individual may yet assert himself and thus be a blessing to one and all. New Year's Eve or Day has become all but symbolic for little change is achieved but the moment of prayer and faith may bring us to that stage in the process of living which will usher in a manner of goodness and decency which will be of benefit to us all. Thus, we Jews may be <sup>privileged</sup> ~~happy~~ to celebrate the New Year twice but, without doubt, Rosh HaShana ~~sneaks~~ <sup>breaks</sup> alone to the heart, to the mind and to the noble spirit of every man. This is our faith each <sup>new</sup> ~~and every~~ day <sup>that</sup> ~~when~~ God grants us life on this His earth.

Amen.

Hebrew Tabernacle; Frid. Eve., December 29, 1961.

Be. fr. Rened B. h.

# 26

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Dec 17-1961

Book Review

"Mila 18" Leon Uris

Ghetto life -

still life's writings + their sense of history  
throughout, romances - Below "Mila 18" are  
buried the voices of the dead - diaries etc -

B.K. presents Jews to world as courageous figures

FOLDER #6

Heb. Tab. Sunday A.M. Book Review: "MILA 18" Dec. 17, 1961 at 11 A.M.

My friends, As one reads the latest best seller by Leon Uris, MILA 18, coming as it does on the heels of the Babulously successful "Exodus" by the same author one can readily perceive the images of the written words being transformed to images on the movie screen. What a wonderful epic it will make; the hero will be tall and strong and his make-up will indicate a certain type of Jewish feature, the Nazis will ~~all~~ be stupid, ~~and~~ blundering fools and at the end, as dusk settles upon the ruins of the Warsaw ghetto the screen will be illumined with an image of the Israeli flag and the movie house will throb with the deeply resonant tones and stirring melody of Hatikvah. Audiences will sit through this epic for the usual three hours, the Jewish organizations will ~~organize~~ <sup>arrange</sup> their theater parties and for the children <sup>will be assured</sup> the usual intermission for popcorn and candy, ~~will be assured~~. A number of our people will leave the theater with tears in their eyes but, as with Exodus, most will depart with hope and movie faith renewed and reaffirmed. What a glorious way in which to spend a Saturday matinee! To be perfectly blunt about it, my friends, this is the way it will happen on the screen which may even follow the outlines of the book but, let us never forget, the book "Mila 18" as the book "Exodus", never did come very close to the Truth. "Exodus" was better written and placed the Jew on the best-seller list for the first time <sup>as a dynamic, heroic figure</sup> but the rise and creation of the Jewish State was not the simple black and white development as was demonstrated by the author. Leon Uris in his second book came a little closer to the reality of the Warsaw ghetto, with all the faults of his poor writing and horrid characterization. Anyone who would maintain that "Mila 18" is a good book (either does not understand anything about literature or) is unable to judge the merits of the situation with which we are asked to deal. "Mila 18" glorifies the men and women and children of the ghetto but, in truth, the plain fact of the matter is that there was nothing glorious about any of these fighters. They died and fought and lived and hungered in filth; the few who escaped did so either out of the trains that took them to extermination

centers or through the sewers that ran under the ghetto and led to the open country. The glory of these people is not to be found, I repeat, in their futile battle, nor in the uprising per se, nor in their individual heroism in the face of certain death but in their sense of history and in their writing of basic human documents. Trapped in bunkers where flames could almost reach them, writing in the dark with Nazis knocking at the door, appointing historians and mapping elaborate hiding places for their documents: producing <sup>diaries</sup> for ages to come <sup>out</sup> ~~diaries~~ of the most magnificent human feelings of hope and despair, in the midst of an annihilation never before dreamed of by human souls it is in this manner that the glory of their deeds comes to the fore, <sup>their effort</sup> ~~and~~ will remain with us as an enduring monument to the unquenchable thirst for life, ~~and~~ freedom and religiosity, <sup>it</sup> ~~which~~ can not be matched by any other people, race or religious group. And our author, Leon Uris simply could not bring these people to the pages of his book for as is the case so often, it is impossible to write of these special kinds of circumstances unless and until you personally have experienced them. A recent issue of COMMENTARY magazine analyzes the picture for us in the sense of dealing with concentration camp survivors: why are they so silent? And the answer lies in them: because they feel guilty, guilty at the fact that willingly or unwillingly it was their fortune not to be picked for death while the man or woman or child next to them was selected for extermination with the utmost ease. The conscious or unconscious guilt of having caused, directly or indirectly, the death of another Jew weighs upon the soul of the survivor to such an extent that he can not speak, that his experiences are deep within his heart and soul, that his <sup>memories of</sup> ~~faith in~~ his man will not allow him to voice his inmost beliefs for fear of further hurting himself. But in Warsaw they still spoke or wrote of their feelings but is a man sufficiently skilled to dig below the superficial and analyze the emotions of a survivor? It was not given to Leon Uris to do so; perhaps, the answer is in the hands of God. We who are Jews can not pry into the

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heart of him whose number was not on a deportation list. As a consequence, we can never approach the words and depth of him who wrote in the ghetto and who knew that he too would die.

It is only in this light that we can consider Leon Uris' book "Mila 18." The story begins in the most simple terms: in pre-war Poland the Jews were able to attain positions of high honor and esteem; the one individual was a Captain in one of the famed cavalry regiments of his day, the other held the chair of Medicine at the great university of Warsaw. And the Jews there were like Jews are everywhere: the richer, more modern of our people began to assimilate: the children did not receive Jewish instruction, they lived in Gentile or mixed neighborhoods, their friends were Arian, and those who were concerned with Jewish problems such as the various shades of Zionism were considered to be either crazy or unpatriotic or both. Of course, neither of these two categories of Jews had anything to do with organized religion; ~~while~~ the observant <sup>orthodox</sup> Jew immersed himself deeply in ~~his~~ Talmud with no ability to understand the forces which whirled all about him and would soon destroy all of his faith. ~~For~~ <sup>It</sup> was a new world and the Nazis were thorough in all respects. In terms of the short war which Poland fought against Germany, the horses of the <sup>best</sup> ~~crack~~ units of the Polish cavalry were no match for the tanks and Stukas of the German army; in terms of the Jewish problem, whether Zionist, assimilationist, orthodox or free thinker, as long as 1/4 of their ancestry was Jewish they were considered Jews. Needless to say, it ~~was~~ quite a shock to some to discover that, all of a sudden, they were linked with those funny people who walked about the streets of Warsaw with long beards, unkempt or uncut side-locks and black coats which threatened with each step to sweep the streets of the city. So was the shock of restrictions which came with each successive directive issued by the German Occupation armies and were applicable to all the Jewish people; pp. 123f, 125. But, more startling than <sup>lower classes</sup> even these restrictions and laws, made of course only to harass the ~~people~~ and never meant to be taken seriously.

ly by those Jews who had access to high positions within the Polish Gentile community, was the directive that all Jews must now wear the Yellow Star; imagine the effect of such an order on a youngster who heretofore had not even known of his Jewishness. "Deborah dried her eyes. Her husband walked to his office and returned with the armbands. 'You and the children will have to wear these,' he said. She took them and stared at them, then put one on her right arm. 'Isn't it a shame, she said, that the first time ~~the~~ we really must tell the children they are Jews, it must be through armbands like this'". And it is from this point onward that the net began to tighten. The dreams of the assimilationists were shattered for the Poles were no better, indeed even worse, than the Ukrainians, the Slovaks, the Hungarians, the Letts. These nationals helped the process of extermination and one knows that their cruelty exceeded at times even the horror of the Nazi; as one writer has phrased it "as for the Poles, it is not ~~by~~ accident that the worst concentration camps were set up in Poland". This indictment is vindicated when one understands that the Germans also tried their policy of extermination in other countries, in some with little or no success. In France, Belgium, Holland and Denmark, for instance, the people refused to be a part of this infamous ~~step~~ <sup>design</sup> and the process of evil never reached the same degree of intensity as in the other lands where anti-semitism was not only ~~received~~ <sup>accepted but</sup> welcomed with open arms by the mass of people. And so the ghetto was formed and ever greater restrictions were imposed. In the beginning, the ghetto was a thousand ~~acres~~ <sup>acres</sup>, or one hundred square blocks, or 1500 buildings and into this area half a million people were crammed. Two years later, when the struggle began in earnest, this number had been cut down to 50,000 souls while the rest had been "relocated" in "labor and rest" camps in the country.

But the Poles, as a nation, were not the only ones at fault. Where ~~was~~ <sup>were</sup> the voice of indignation of the Catholic Church which was all-powerful in those early years? Where ~~was~~ <sup>were</sup> the voices of the great leaders of Europe

and America, where was the response of those people who loved freedom and who valued the life of each and every human being when the few fighters of the ghetto, in desperation, beamed a broadcast to the free side of Europe in the moment of their darkest despair? <sup>2</sup> Where was the voice of the International Red Cross which visited these sites of despair and allowed itself to be fooled by the outward manifestations of ease and health? Indeed, where was the voice of God in this insane slaughter of humanity which took thousands upon thousands each day to the deportation centers? One writer asked one of the leading men of letters whether he found any use or meaning in the deaths of so many millions. And the answer was: I hope not! And still, within the walls of the ghetto, the Rabbi gave religious instruction the children were Bar Mitzvah, the youngsters were married and bore children, and the hope for a better world was constantly in their hearts. It is for this reason that in the course of time the various factions within the ghetto began to unite, and merge their forces, in order to go down like men rather than like dogs; it is at the point in time when names like Auschwitz and Treblinka ~~and~~ Ravensbruck took on their real connotation that the good and the bad among our people began to make home-made bombs out of nuts and bolts and screws, began to fabricate local versions of bombs and guns, began to bribe Poles and began to distrust the local Jewish officialdom which felt that it could placate the German hunger for souls if it only surrendered the numbers in each day's quota for the gas chamber.<sup>x</sup> It came to the point when children, released from their underground hiding places for a few moments of fresh air, would play games reflecting their elder's work. "In a few moments the children played games that children play in a ghetto. They played the game of "smugler", hiding an object from the searching "Nazis". They played "escape" weaving in and out of passages in abandoned houses to reach the "Aryan side" past the "Poles". They played "Jewish Fighters and the Germans", peppering each other with imaginary bullets and bombs....A little boy tripped and fell in the courtyard and his nose bled.

x p. 377

p. 447

He did not cry although he was in pain for he was taught not to cry when he was hurt. Nazis and their dogs listened for crying children, to find their hiding places".

But while the hiding places were found and the headquarters of the underground army, at Mila, 18 was finally destroyed, the records and diaries and documents remained buried until discovered when the ~~ground~~<sup>remnant</sup> of the ghetto ~~had been levelled~~<sup>was cleared</sup> and the peace of humanity had been restored. The one intelligent Nazi of our book is forced to say, "I have a crawling suspicion that inside that ghetto wall are ten thousand diaries buried beneath the ground. And that is what is going to crush us. Not the allied armies, not a few tokens of retribution, but the voices of the dead, unearthed." It was a correct observation for, as we have had occasion to observe from this pulpit before, ~~since~~ Germany has been welcomed back into the family of nations while all that remains to us is a list of six million martyrs and a collection of diaries and memoirs to tell the story to those few who would care to listen. Personally, I think that we have a right to be bitter at the powers-that-be; for one thing we should never forget, as Uris points out so graphically at the end of his narrative: "This rabble army without a decent weapon held at bay the mightiest military power the world has ever known for 42 days and 42 nights. It does not seem possible, for many nations fell beneath<sup>a matter of</sup> the German onslaught in hours. All of Poland was able to hold for less than a month." And there our story would end, as does the book. However, the recent trial<sup>conviction</sup> of Adolf Eichmann, who was responsible for much of the tragedy experienced by our people in the Warsaw ghetto, does bring up ~~and~~ a number of points of interest which should not be avoided by you and me. In the first place, we are reminded by the youngsters of Israel who walked about the streets of Jerusalem, shaking their heads in wonder and bewilderment at the meekness of their elders<sup>that they</sup> who allowed themselves to be led to slaughter without any significant ~~defence~~<sup>resistance</sup>. Many have sought to give answers to these young people who have tasted the blood of battle and who

have vowed to go down like men, should the need arise. No one ever will be able to place them into concentration camps! And some of these answers do touch on the truth: the people went weakly because they feared for their families, they went because the Nazis camouflaged their intent with an expert sense of timing and humor, they went because they were too beaten physically and spiritually to offer any resistance. But, it would seem to me, the reason for their inexplicable surrender lies in another direction as well: our people went along until it was too late to resist, for until the very last moment they simply would not and could not believe that one and all of them would be taken to the gas chamber or selected for medical experimentation. I say that "they would not and could not believe" this end ~~to~~ their lives because they came from a culture and an environment where such matters simply were not possible; the fact of annihilation, although staring them in the face, was inconceivable to the majority of our people who ~~placed~~ <sup>placed</sup> great faith and great stress on such, apparently outdated, ideals, as decency, justice, morality, honor, conscience, Christianity, ethics and humanity. It was in terms of these ideals that our people were raised and educated; that the world had completely ignored these basic principles of society was beyond their comprehension. Or, as Martin Luther has characterized the time, it was an era symbolized by an "eclipse of God". It is in these terms that we can best understand the tragedy which has come to us and our loved ones over the past generation; no Jewish home is without its emptiness and no Jewish heart exists without its remembered horror. And this is the principle of Białystok as well, where the resistance grew and was nurtured once the terrifying truth became common knowledge. The bunker of this headquarters address held six rooms, each one named, in a burst of sardonic or sarcastic humor, for a major extermination camp. Thus, one room was called Auschwitz, another Treblinka, a third Chelmno, and the like. But, to repeat, this only came to pass when the true nature of man's inhumanity to man had been revealed and, at long last, was finally believ-

ed and accepted by the majority of the ghetto's ~~inhabitants~~ <sup>remnant</sup>.

But a further point of interest. While the dead cry out by means of their diaries and documents for Justice, the world is deaf to their plea. What, then, is the use of such a book as "Mila 18"? I can see two reasons: first, next to "Exodus", it is the one book which presents Jews to the world not as defeated, shattered and crawling human ants but as courageous figures who have added a chapter of heroism to the experiences of modern man. In a sense, the novel "Mila 18" because it is based on actual experience, predicts hope for man within the framework of his guilt by indifference, lethargy and silence. And, secondly, it is the value of this book and to the credit of the author that as a best-selling novelist he has chosen ~~neither~~ to write, as one person suggested, neither of "d cadence under the magnolia tree nor of adultery in the suburbs. Instead, he has faced a challenging theme and has brought it crudely alive, taking for his subject one of the most profound moments of agony and hope in the history of mankind". Our book is not a literary masterpiece, to state it mildly; it sinks into oblivion when compared to the poetic, profound and creative work "The Wall" by John Hersey, who treated the same theme. But, for good or for bad, Leon Uris has done a great service to us all, not only Jews but all peoples who are ready and willing to listen to the cries of our people. He has brought the message to our door that the name of the headquarters for survival and supremacy and honor need not be called "Mila 18" but could be located on any street, in any city, in every land. Israel has again given validity to this point and who knows who and how soon we will be called upon to reaffirm this concept once again. Are we ready? Can we give of ourselves without fear? Are we willing to make the sacrifice? Can we live in dirt and filth so as to die like men for our religion? Is our Jewishness meaningful enough to allow us the courage and the incentive for a fight to the finish? Or, as has happened so often before ~~and~~ <sup>but</sup>, we pray God, will never happen again, have those of the past died in vain and are their voices

es silenced forever? This is the choice which Leon Uris places before each of us, of whatever age or belief or degree of assimilation. It has been proven time and again that we can not escape the faith of our fathers; is it not time, then, to live by it, to embrace it wholeheartedly, to lift up our heads and hearts in hope and belief and faith that by what we are and by what we can ever hope to be we shall be a source of credit to those of the past, to those of the present and to those who will be the bearers of our faith and fortune in the days to come.

"...<sup>say the Torah.</sup>(for) it is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldst say 'Who shall go up for us to heaven and bring it unto us, and make us to hear it, that we may do it'. And it is not beyond the sea that thou shouldst say, 'Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it'. But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." (Deut. 30:11ff.)

Thank you.

#27

# 28

10/13/61

"The Language for

Many Nations"

FOLDER #6

God created us + considered it "was very good"

No sooner left to own devices - Abel murdered by

Cain - soon only 1 righteous man left

"Nohh" - Then, after build up of earth =

"Babel" - God's answer to man = language mix -

Man forgot his place in world + tried to be  
bigger than God - No changes in today's world

where each one prides himself on his gain +  
achievement - can't give due credit to

forces higher + noble that push us to goal.

Prayerbook = in prosperity - not say my power + might  
of my hands -- but thank God gives strength to

Require Substance

"ONE LANGUAGE FOR MANY NATIONS."

My friends, in terms of our Torah readings the world was created only last week. God rested on the seventh day and He declared that what He had fashioned by the work of His hands "was very good". It is, perhaps, indicative of the nature of man that once all has been pronounced "Good" the human being commences to destroy all the effort and hope and labor which has been poured into some sort of creative endeavor; God had no sooner formed and fashioned us in His image, and Cain proceeded to murder Abel. Also, as soon as the fields of the earth, the beasts of land and sea, the vegetation and greens had been brought into existence <sup>and</sup> ~~that~~ the whole ~~face~~ ~~of man's~~ earth was inundated by the waters of the flood. ~~for~~, while God had but recently created the world, now there was <sup>only</sup> ~~but~~ one righteous man and his name was Noah. ~~Thus, very soon after formation it was all destroyed.~~ <sup>creation</sup> ~~ed.~~ And this Sabbath we read of another such <sup>paradox</sup> ~~contradiction~~; of another problem which faced man at the very beginning. After Noah the world had been built up again and there was a certain degree of unanimity and purpose among the children of men. But, instead of working for their benefit on earth ~~as usual~~ man strove for the heavens in order to conquer it. The human beings, speaking one language which served to unite them, prepared to build a tower so high that it would reach to the sky; that episode we know as the Tower of Babel. We know from our biblical narrative that as soon as God realized the true intentions of <sup>man,</sup> His creation, He withdrew ~~his~~ favor from the human beings struggling to achieve the heights, He threw their language structure into confusion and, not being able to understand one another, the people had to cease and desist from the efforts. Thus, to this day, the Tower of Babel is another unfinished monument to the effort of the human being <sup>who</sup> ~~to~~ strive for divinity but <sup>was</sup> ~~being~~ thrown back to his earth-bound way of life. In these cases, and many others which are to follow, that which began as something good and wholesome by the creative genius of God soon became as nothing in the eyes of mortal man; and from that day to this not one but many languages reign over the face of the globe. At least this is

the explanation the Bible gives us for the multitude of languages that exist

And there is justification for the problem of many languages for all the nations of the world. There are nearly 3,000 languages spoken throughout the world and no fewer than 13 have over 50 million speakers. The English tongue alone presents insurmountable problems if it is to serve as a tool for communication ~~among the children of man of contemporary society~~. The Webster's new edition of ~~the~~ unabridged dictionary, only published a few weeks ago, has 450,000 entries alone. It would have taken a single editor or 750 years to compile it, <sup>indeed</sup> ~~alone~~ and the full time staff of 70 specialists who labored on this edition worked on the filing and editing for over 10 years. These 70 core specialists, buttressed by more than 200 special consultants, began sifting a file of 10 million words in contemporary contexts. It is, perhaps, the most complete record in existence of how Americans are using or misusing their language. And, with the new dictionary just off the printing press the specialists and editors have already begun to file words and ideas and definitions for the next edition which may be published between 1980 and 1990. All in all, you can see the great difficulties which arise once you delve deeper and more fully into the problem of <sup>our</sup> language, ~~here~~ <sup>all</sup> ~~and then~~ the multitude of <sup>languages</sup> ~~languages~~ spoken throughout the world. <sup>The more so</sup> [It is comparable to the traffic problems in many of our major big cities; everyone agrees that someone should do something about it before the situation ties us into a knot ~~from~~ which we can never unravel ~~ourselves~~ and from which there is no escape.] And in view of <sup>this</sup> difficulty, and because <sup>many</sup> ~~men~~ today believe <sup>ought to</sup> ~~as~~ that language is the one factor which can unite us, and we must have a common language for purposes of communicating with one another. ~~that~~ There are many groups actively engaged in furthering this one language or another. By this I mean not only those who favor French, English, Russian or German as the one language with which all should be familiar but such outside forces as Esperanto and Interlingua both of which are making great progress in having their ideas brought to the attention of <sup>the general public</sup> ~~leading scholars~~. One begins to

iii.

understand better the scope of these outside language forces when one realizes that Esperanto today is being taught in almost 800 schools in 40 countries; that more than 50 scholarly periodicals are being printed in the language in over 15 countries and that there are approximately 9,000 books in the language available throughout the world. It has often been termed and styled as the language of, and with, the future.

The entire purpose, of course, is to permit man to understand his fellow man, much as it was in the time when the Tower of Babel existed. <sup>But</sup> We have seen that <sup>a Universal language</sup> ~~this~~ is not necessarily a wholesome approach nor does it solve any and all problems. Just because people speak the same language and can communicate with one another does not mean that peace will reign on earth nor that people will be blessed with good and plenty. The Civil War in America, where both sides <sup>English</sup> ~~certainly~~ spoke the ~~same~~ tongue, is a relevant example as is the Spanish Civil War and, of course, the episode of the Tower of Babel. If anything, the similarity of tongue and the ability to understand led to confusion of motives and error in judgement. In my own experience there was an example of where similarity of language only brought <sup>frustration</sup> ~~confusion~~ and difficulty. Once, when in Baltimore, I was assigned together with a Catholic priest to serve as chaplain to service-men of the USO. We had little to do that evening and gravitated toward talk with one another; one bit of conversation led to another until we began to touch on theological problems as these affected our two religions. It was one of the most interesting and unusual experiences of my life; we both used such words as "love", "good", "divine", "forgiveness" but while the words were the same we could not communicate with each other for the meanings were entirely different. His definition of "love" had never entered my mind and my concept of "forgiveness" was completely foreign to him and he could not understand me. We see, then, <sup>may be</sup> in these and other circumstances that the use of one language is not the answer to the problems which plague us from one generation to another and that the story of the Tower ~~is~~ but a superficial

— indication of a far greater and deeper difficulty.

What then is the answer, if there is one? For me it lies not in the happening itself but in the motivation. The answer is to be seen in the pride of those who worked and lived at the time of the building of the Tower of Babel. It was their <sup>goal</sup> ~~task~~ to use the ability to communicate for an approach to the heavens which saddled them with a moral catastrophe. It was the thought of the generations of the past that they were bigger than others, that their desires could only be satisfied when they had attained the very top and when, as we would phrase it today, they could sit in great triumph on top of the world and look down on all those who were to be their subjects. Man by <sup>a</sup> ~~praising~~ <sup>prizing</sup> his own strength and ~~achievements~~ <sup>achievements</sup> had forgotten his place in ~~the~~ world which God had created; thus he was not only subject to ~~the disaster of conduct~~ <sup>but</sup> suffused with pride, ~~but~~ he ~~had~~ committed an act of insolent impiety toward God. The rabbis tell the very meaningful story ~~in~~ <sup>to explain</sup> ~~a source of explanation~~ for the diversity of languages and the destruction of the Tower: the people were <sup>diligent in</sup> ~~so concerned with~~ building their ~~tower~~ <sup>structure</sup> ever higher and ever closer to the gates of heaven. ~~that~~ When a man who was building toppled to the ground from the heights the people simply brushed the remains aside. ~~But~~ when a brick fell loose and broke into fragments on the ground below, the people sighed and wailed for they had lost one more instrument in their zealous ~~war~~ striving to achieve and attain the heights. In this manner the rabbis describe the insolence, the impiety, the callousness and the pride of those who lived in that generation and who, because of what they represented, have left their imprint on those of our own time. We were not the first nor shall we be the last to follow suit. The Egyptians built the greatest monuments to their own glory but their tombs have long been pillaged and their statues reign over empty desert wastes. The Third Reich ~~was~~ to last a thousand years but it crumbled to dust and ashes in the greatest conflagration of its kind within a dozen years; ~~and~~ the pride of those people ~~has~~ <sup>became</sup> the laughing stock of the entire civilized world.

— Pride, then, ~~in~~ our own achievements and desires has been the point of departure from that which might have been. It was the same in years and generations gone by when our people wanted to reach into the heavens; it is the same today when the individual prides himself on what he has gained, on what he has achieved, without giving due credit to forces higher than we and beliefs more noble than any which might be spawned in the human mind.

One language, then, is not the <sup>sole</sup> answer to peace on earth and good will toward men. Indeed, whether it is a language we know or one of the new concepts of our age, the end result <sup>might be</sup> ~~is all~~ the same. But, one motivation, one language of the spirit, one tongue of the heart and mind: with these to lead and guide us man can find a common, creative meeting ground. It is as the prayerbook reminds us: "In prosperity may we not be tempted to say: my power and the might of my hands have gotten me this abundance; but may we remember that it is Thou, O God, who givest strength to acquire substance....Indeed, may every new blessing bring us nearer to Thee and make us more fervent in our devotion to Thy service, more faithful to our duties, and more helpful to our fellowman."

Amen.

Heb. Tab., Frid Evening, October 13, 1961.

# 28

#29 FOLDER + 6  
Nov 3 - 1961

"Liberal Judaism in Europe"

Rabbi Bryn = Executive Secretary World Union of Progressive Judaism - outgrowth of VOAK Cong. - Bombay 2 1/2 yrs - NY - then toured Europe to find Jews except Poland + Russia - Predicts no Jews there in future years due to repression - But for England + Switzerland no active dynamic force in Europe France not big on Judaism except for 6000 Jews from N. Africa - aim vis for France!

Holland - Stockholm + Berlin Jews holding their own + no growth - Due to those few memories of Holocaust years their faith renewed between 1933 + 45.

Hungary + Yugoslavia =

↓ Lge Rabbini Seminary + has future - altho also Holocaust →

Jew. life turns around cemetery.

Yugoslavia 500 Jews today no leaderships (laeg)  
in terms of welfare - restitution + emigration

No response to R. Gryn nor commitment or interest  
to come USA to learn & train J. leaderships

"Liberal Judaism ~~Around the World~~".  
*In Europe*

My friends, since we are concerned from day to day with the events and happenings of Jewry in America, it behooves us to stop and consider once in a while, the fortunes and progress of Jewry in other parts of the world. Certainly, Jewry right here and now is of primary concern to you and me for obvious reasons: this is where our home exists, this is where our future lies and, of course, into this type of a Judaism our children will grow. But, at the same time, all of us have ties in lands other than this; whether we came ~~to these shores~~ <sup>here</sup> a few decades ago or whether our parents or grandparents first set foot on these shores. What happens to our coreligionists in other parts of the world is as vital to us as is the welfare of this Synagogue. And with these thoughts in mind, I would like to ~~report~~ <sup>Speak</sup> to you of a meeting which I attended some time ago; at which ~~time~~ Rabbi Hugo Gryn reported on his recent travels to lands other than our own. Rabbi Gryn is a young man who holds the official position and title of Executive Secretary <sup>to</sup> ~~of~~ the World Union for Progressive Judaism, the organization which is an outgrowth of our own Union of American Hebrew Congregations, and one which was so dear to the heart of the late Rabbi Leo Baeck. ~~But~~ Rabbi Gryn's qualifications for this position are ~~even more~~ impressive: he was born in Hungary, is a graduate of Theresienstadt and Auschwitz concentration camps, came to this country from England on a Sisterhood Scholarship, and was ordained a rabbi at Hebrew Union College a few years after me. He then began his career to serve ~~the~~ <sup>Jewry</sup> world; he and his wife left the States to serve the Jewish community of Bombay for the next 2½ years, where their first child was born. He then returned to N.Y. and assumed his present position; for which he is amply qualified not only because he speaks so many languages but because he knows the countries in which he has to ~~travel~~ <sup>in order to</sup> and serve Jewry personally and well. After the Conference of the World Union <sup>for P. J.</sup> last year, he and several other rabbis toured Europe looking for Jews, and it is on this tour that he reported to us, ~~and~~ <sup>the essence of</sup> It is this report which I am privileged to pass on to you now. This group

ventured into every country except Russia and Poland; they wanted to go there as well but were ~~Refused~~ visas at the last moment.

In any case, Rabbi Gryn reports that there is no division between East and West as far as the Jews ~~are~~ concerned. This is a problem of world-politics but one which does not affect us whatever, since there are ~~few~~ Jews ~~in~~ behind the Iron Curtain. That is not to say that there are no Jews there at all; it merely implies that the Jews who live in those lands are not able to practice their religion and are ~~Jews~~ <sup>of our faith</sup> only by virtue of their birth. He feels that in another generation or two Jewry will cease to exist entirely in ~~these~~ lands under Communist-control barring, of course, unforeseen world events which might change the picture entirely. The Claims Conference and Joint Distribution Committee have representatives in those ~~lands~~ <sup>Countries</sup> but they are not official in any sense of the word and have very little to do. The religious rehabilitation of Eastern Jews has ~~not only~~ not yet begun ~~but~~ <sup>and</sup> does not appear possible ~~at this time at all~~. The only place where Jewry is active, and is a dynamic force, in the world today is in England and Switzerland. In both of these countries there are fully developed institutions, rabbis, <sup>with</sup> schools ~~and~~ a great deal of money at their disposal; a statement which can not be made for any other country in Europe today. The best chances for Jewish survival are, of course, in England. While there were only 14 liberal congregations in 1945, today 44 of these exist and the Leo Baeck Rabbinical College is functioning in the sense of training rabbis who are being ordained to serve the English Jewish communities. But, even with this Seminary a vital factor in the rejuvenation of English Jewry, there are still 20 congregations scattered around England who have no ministerial guidance at all. The Conservative Movement has made efforts to make inroads in that country and have sent their own rabbis there but have made very little headway due, mostly, to conflicts of ideology, personalities and demands by the American Conservative Movement on their fellow Jews in Europe.

In France, the situation does not ~~appear~~ <sup>appear</sup> promising at all. There is only

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one large congregation <sup>with</sup> of a liberal <sup>point of view</sup> outlook and it is located in Paris. On the other hand, it is estimated that over 60,000 Jews have recently come to France; they, of course, are the refugees from North Africa. Most of these Jews have settled in the south of France where they have begun to re-open Synagogues which have not been in use for over a century. In the rabbinical college in Paris there are 9 men students who seek to be ordained, there are 7 women studying for a teacher's certificate and over 50 part-time students who are working in some aspect of Semitics. But, it is safe to say, ~~that~~ the outlook in general, as far as the future for French Jewry is <sup>concerned,</sup> ~~concerned~~ looks dim indeed.

But if this picture <sup>seems</sup> ~~looks~~ discouraging it is nothing when compared to the communities in Holland, Stockholm and Berlin. There the few Jews who live in these areas are holding their own but there is no sign of growth. Services are poorly attended and the Synagogue is <sup>now</sup> ~~only~~ used as a meeting place. The youth movement is of little consequence for the youth, as well as their elders, no longer know how <sup>to want</sup> to pray. Furthermore, the lack of response to Judaism lies in other areas of concern as well: many of them have personally experienced the holocaust of <sup>Europe</sup> ~~Hitler~~ and have no family <sup>fias</sup> ~~left~~ <sup>remaining to them</sup> ~~at all~~. As a consequence they look on anything which speaks ~~to them~~ of <sup>in a word:</sup> "faith" with a sceptical eye and quizzical look; they are dissilusioned. Furthermore, imagine the moral problem: these people must turn to the van- <sup>quished</sup> ~~quished~~ German for help, the Jew is at the mercy of his arch-enemy for <sup>redemption claims</sup> ~~money~~. <sup>Also</sup> Both old and young, remembering the past, can hardly imagine the Justice of a world contemplating a war, perhaps even a nuclear war, over Berlin, or all places. Rabbi Gryn believes, and I strongly agree, that there are no Job's in Europe today; their will toward faith and dignity was removed forever between the years 1933 and 1945. Their faith for survival today lies exclusively in themselves, and how many of us today dare to blame them? How many of us are so righteous that we would condemn their attitude? To them Judaism is little of the faith of life that we espouse but rather a cause for death and destruction.

And when using the words "death and destruction" we come closest to the last two countries dealt with by Rabbi Gryn, Hungary and Yugoslavia. These two ~~countries~~ <sup>countries</sup> present us with a paradox: the one is active and the other is passive, yet both suffered equally during the time of the Nazi onslaught. In terms of Hungary, one can happily report that there is a Rabbinical Seminary in Budapest which ~~does~~ train rabbis for the future; also, there are 3000 students in Jewish schools throughout the country; there is a Jewish hospital which ~~even~~ serves Kosher food and there is in Budapest a Jewish "Gymnasium" with over 100 students. But, in all of these schools, which are under Jewish auspices, Hebrew is never taught for the Jewish community does not want to be suspected of Zionist intrigue or sympathies <sup>toward Israel</sup> by the ruling powers. Imagine, then, a situation in a country where you teach a Judaism without Hebrew; it is for us an almost inconceivable situation. But, more than this, the greatest concern of the Jews in Hungary, whether living in the cities or in the country, is the time of <sup>the</sup> Nazi barbarians. Jewish life in Hungary today does not revolve about the Synagogue, or the rabbi, or the community centers, or the schools; indeed, the Jewish life of those people is concentrated simply and steadily and consistently on the cemetery. Rabbi Gryn spoke of the phenomenon at some length: day after day and especially on weekends, even on the Shabbos, whenever people are free from working obligations, you will see hundreds upon hundreds of people at the cemetery. ~~and the~~ <sup>They come not to</sup> ~~will not simply come to spend the day~~ say a few prayers but ~~they come~~ to spend the entire day, for this, let us never forget, is <sup>where</sup> the Hungarian Jew feels at home and this is the only place where he can be with his loved ones. <sup>As a consequence, Ind. in Hungary has become a cemetery cult.</sup>

On the other hand, in Yugoslavia the finest Jewish leadership in eastern Europe flourishes today but, there are no Jews to be led. The chief rabbi is 78 years old and the leadership is of the laity entirely; these people, and it is doubted whether as many as 5000 Jews live in the land, have no religious concern at all; the leadership's task is only in terms of welfare, restitution and emigration. Indeed, the group of rabbis who travelled

with Rabbi Gryn made an offer ~~time and again~~ to groups of younger people that they <sup>should come</sup> ~~would bring them~~ to America, to study for the rabbinate, at our expense. They repeated it time and again, but there was not a single response even of interest let alone commitment. We were told that of all the many Jews reached by this group's proposal not a single person is likely to avail himself of this opportunity. Jewry in this land is weighted down by the events of the past and sees for itself so little hope for a future that it will not even gamble with the education and training of one rabbi who might assure their religious survival in terms of the decades to come.

Thus we see, my friends, that life on the continent of Europe, off the beaten tourist track, is quite different from what we take for granted here. Ours is a blessed society but we pay little heed. There Jewry is far from dead but it is dying in most countries and the chances for revival, survival or rehabilitation look less promising from year to year. Perhaps the answer, if there is an answer, lies with us and those in Israel for we must pledge ourselves, as never before, to make of our faith something vital and meaningful and something that is alive. We owe it to ourselves, to those of the past and to those who have no future. Let the faith of our fathers live on in us so that because of us Judaism, <sup>everywhere</sup> ~~somewhere~~, someday, shall flourish and prosper once again.

Amen.

Heb. Tab., Frid. Eve., November 3, 1961.



# 30

Oct 27 - 1961

" Cvr Municipal Elections

Campaign discouraging - Neighborhood needs  
+ correspondence with local clergy of all  
denominations

FOLDER #6

## "OUR MUNICIPAL ELECTIONS."

My friends, within another two weeks the voters of this city will wend their ways to the voting booths to express their choice ~~for~~ <sup>for</sup> Mayor ~~for~~ <sup>for</sup> this city, who will serve us for the next four years. Our speaking of this subject this evening gives us the opportunity to reflect once more, at leisure, on the matter at hand; a few things ought to be said before we make our decision <sup>we</sup> ~~final~~ <sup>not in a minor official but in our</sup> and cast our ballots <sup>who will</sup> ~~for him~~ who shall be the leader of ~~these~~ eight million people, <sup>to</sup> guide and sustain our municipal government until 1966. It is a matter of concern to each of us for the manner in which our city is governed affects not merely the person living up the block or down the street but affects each and everyone of us, as individuals, in a very direct and consistent manner. This, of course, is one of the great advantages of our living in a democracy: that the individual is personally involved <sup>at the same time</sup> ~~and that~~ it is not only his pleasure but his duty ~~to cast his vote and~~ to participate in the elections which determine his future. And, it is because of the seriousness of the matter that we take this venture into political discussion for with such weighty issues at stake it appears to us that the campaign to this point has been a rather tame and discouraging affair. That is not to say that the candidates have been "tame" in their accusations of each other but it is to pinpoint the belief that the campaign has been "discouraging" in the sense that the very real and vital issues which face us as citizens of one of the great cities of the world have hardly come to the surface <sup>indeed</sup> ~~and~~ <sup>at all the</sup> if mentioned <sup>have</sup> ~~only been~~ superficially treated rather than dealt with in depth. I think we can all agree on the fact that this campaign has been one of the most disgusting, crude and horrendous of recent decades; we hear nothing but the vile accusations of the one against the other. Personalities have been attacked, character has been assassinated and the positive accomplishments of both candidates have been beclouded by a dust storm of invective through which no one can see and because of which no one can perceive the Truth. That both of these men are worth nothing in terms of ability to

govern and administer is truly a ridiculous picture and no one who has been able to follow the accomplishments of these men will readily believe the half truths which have been flung from one against the other.

But, instead of discussion pro and con as far as the issues are concerned, the simple observer finds no issues. Fund-raising drives, rats in schools, scandals in administration, Boss-control and ill-defined debates on television are hardly the point for this, again, does not touch the heart of the matter. At the same time, a letter received by me some time ago from the Rev. James A. Gusweller, Rector of the Church of St. Matthew and St. Timothy on 84th Street does not answer the problem either. Rev. Gusweller urges me to vote for Mr. Lefkowitz because so many of his parishioners live in vermin infested apartments and the City Departments have not yet come to the point of enforcing the Housing Codes. This argument is of no consequence since it has been shown time and again that entire neighborhoods can not be simply torn down and ~~be~~ rebuilt without great loss to the people of the area, no matter how poorly they live at present. The families must be relocated, contracts must be sublet, financing must be established, plans must be approved and <sup>a</sup>lest of all, the citizen of the city hardly likes to pay ever greater taxes no matter how noble the purpose. In the same vein, the accusations and counter-accusations which made the headlines of our newspapers some weeks ago between our neighbor, the Rev. Dr. Myers of the Church on 155th Street and Broadway and Rev. Dr. Norman Vincent Peale were equally futile and senseless. Dr. Myers levelled the guns of his oratory at the Catholic hierarchy in this city, accusing Cardinal Sepllman of being more concerned with the type of movies his people are seeing than being interested in the political machinations of the <sup>city's</sup> party machinery which is almost entirely in Catholic hands. Furthermore, our neighbor felt that the Protestant Council ~~has~~ <sup>is</sup> no longer a mighty voice speaking for social justice but a mere pin-sneak opposing bingo at church socials. To this Dr. Peale, who is never at a loss for words, answered in an even lower key thus bring-

must rebuild  
with 20% more  
space

ing a valid point made by Dr. Myers to the level of the gutter. Peale said that to speak out against movies was justifiable but, unfortunately, he did not touch on the issue of the Catholic influence in the running of our city. To make matters even worse, the Association of Reform Rabbis, of which I am a member, felt that it could not refrain from this debate and commenced to issue a number of <sup>meaningless</sup> directives which were found buried in a small column on the deep, dark inside pages of the New York Times some time ago.

One could go on and on citing these examples of the low level of the election campaign but it is hardly worth the time and effort. I repeat again, both candidates have their positive and their negative sides and the election would be criminal if decided on the basis of accusations ~~and accus~~ rendered without judgement, insight or perception. In the first place, I am not at all convinced of the problems as cited by these men; not once in these last few months of campaigning has any <sup>major</sup> ~~of the~~ candidate ventured into this area to be confronted by the voter. Indeed, we invite these men to our area to see and judge, to listen and heed for here, as elsewhere, the voice of the people speaks. Furthermore, local food habits are basically American and such nonsense as eating this local delicacy or that, in order to show their national impartiality, would not be asked of the candidates. ~~And~~ But, we would ask: how will the new bus terminal over the George Washington Bridge approach affect us as residents of this area? <sup>2</sup> and what of suitable schools to educate the many children who will be living in the three huge apartment houses to be built also on top of the bridge approach by Mr. Kratter? Furthermore, what effect will the expansion of Medical Center have on us? <sup>2</sup> How will the building plans of Yeshiva University <sup>enforce</sup> ~~enforce~~ our neighborhood? <sup>2</sup> and what of the luxury apartment house to be built on 158 Street? <sup>2</sup> At the same time, what of the corner 160 Street where the Loew's Theater used to be? <sup>2</sup> and must they tear down an old school building on 168 Street in order to replace it with a gymnasium? Also, looking at the entire West Side of which we are a part, where will the next High School be built. Do you really think this is a new Supermarket - why not a school? <sup>2</sup> apt house or professional bldg.?

ize that there is no other High School between here and the sixties except for George Washington whose academic standard and two session shifts ~~leave~~ a great deal to be desired.<sup>2</sup>

And, when one looks at the larger picture, which affects us as well, we would want to ask the candidates about the need for new hospitals, recreation areas, integration, rent control, fall-out shelters, police protection, further welfare services, parks, reduction of tolls and the general attitude toward cleanliness in the streets of our city. All of these are issues of major concern but they have become lost in the squabbles which affect the one and the other; at the same time, ~~concise~~ statements on these points at issue have not been forthcoming heretofore. It would seem to me that the issue is not that either one or the other is better for the job but that we need responsible, mature and diligent administrators and public officials regardless of political affiliation ~~or which party supports their candidacy~~. If neither one can fulfill his obligations as an elected official we do not say that this one is, in the long run better than the next, but we say "a plague on both your houses" if the people are not to be served. I am not at all convinced that the best man has been chosen to lead in either case for selection for high public office in this municipality is based not so much, ~~if ever~~, on ability but on <sup>racial</sup> ~~ethnic~~ and religious background. Thus, each party has a Jew, Protestant and Catholic in its first three places; when scanning the list of qualifications one wonders whether these people deserve to be so honored on the basis of their past achievements or accomplishments or whether, if they are to be selected on the basis of their religions, they are religiously qualified by devotion to and acceptance of the basic tenets of their faiths. Of course, I can not speak for the Protestants or Catholics but I do know that the Jewishness of Mr. Lefkowitz, and ~~Mr. Deane~~ running with Mayor Wagner for the office of ~~Controller~~ leaves a great deal to be desired in terms of their affiliation with and devotion to the cause of Judaism. In short, this too

in the final analysis is a farce. I am not impressed by a political machine which picks a Jew to "balance the ticket" if the person of the Jewish faith adds little to the <sup>potential</sup> ~~premiered~~ welfare of the city in which I live.

In other words, as we approach the final days of the campaign in our municipal elections, and the terms of accusation become more specific, more dreadful in their implications and more raucous in their tone we should listen with care. In the final analysis, after all is said and done, the choice belongs to you and me. Perhaps, then, this call will be heard by those who seek to serve in office: we wish to be confronted by the issues, we want to hear specifics, we invited their comments to our neighborhood, we are sick and tired of the same old refrain which will gain us nought. ~~but~~ <sup>Too often in the past our attention has been diverted</sup> will only dilute and ~~divert~~ our attention from the real ills which affect us all; <sup>we</sup> ~~and~~ are tied to making our city liveable. ~~or a place of danger and fear. The time has come when~~ The people have become mature and diligent in their search for proper leadership; the inanities of former political campaigns and of the present circus on display, no longer fit our needs. Let each candidate stand up and be counted on the issues at hand; they can be cited by each of us as citizens; surely they are known as well to those who seek the second largest position of leadership in this country. Let the men meet the issues correctly and honestly and forcefully ~~but~~ <sup>and</sup> let them have their say on what is vital, important and meaningful to our life here and now. Then we can make a worthy choice and all of us shall be the better because of it. In these last days <sup>before Election Day</sup> ~~remaining before us~~ we should learn to judge correctly, mold our opinion on truth, and declare our choice with clean conscience. This is our hope and our fervent prayer.

Amen.

Heb. Tab., Friday evening; Oct. 27, 1961.

# 30

# 31

Oct 20, 1961

"No Experience Necessary"

In figurative sense Jewish Comm became "Trebe"  
in America - Look for revival of Jew. values +  
idealism - majority Jews unaffiliated - Jewish  
Education neglected + Jews too free in living  
habits - We don't need part-time Jews  
We here - teach by decisions + questions - To help  
people to understand what father of our fathers has  
to offer to modern man - Best teachers here = ~~people~~  
products of our own congr. families - learned here, come  
her to services - participate in activities + want to bring  
Religiosity to those who are our future. "No exp. necessary"  
not true here

FOLDER #6

NO EXPERIENCES NECESSARY.

My friends, We have often had the opportunity to discuss the breakdown of values within the American Jewish community. We have come a long way since the days of the last century when, in most places, the Jewish community, the Kehila, was a self-contained and dynamic organization. It is true that certain negative elements conspired to bring and then hold our people together but, in the course of this almost enforced unity, our people prospered, flourished and held on dearly to the faith of Judaism. But with the walls of the ghetto beginning to break down, with the onset of our people's ability to obtain a secular education and, above all, with the beginnings of our people's journeying to the New World many of these advantages began to disappear with the onset of new blessings. For instance, in America our people gained a measure of freedom and liberty such as they had rarely experienced before. ~~and they did not have~~ <sup>They no longer had</sup> to give account to anyone in respect to the manner, ~~and~~ frequency and content of their worship service. But this very freedom brought great trial to the community of the Jew for with liberty on every side, with the mingling of Jew and Gentile, with the breakdown of housing restrictions and the move to better neighborhoods always in progress, the Jew lost many of those characteristics which had made him ~~identifiable~~ <sup>identifiable</sup> a whole Jew heretofore. For instance, no longer living in a ~~fully~~ <sup>completely</sup> Jewish neighborhood he now learned english instead of speaking Yiddish ~~or Hebrew~~; the children were sent to the free public schools and ~~had~~ <sup>made</sup> little ~~need~~ <sup>use</sup> of the Talmud Torah or the Melamed; the adults began to discover the Masons and Lions Clubs and thus had little need for those wonderfully beneficial groups which centered around the Synagogue. ~~and~~ Instead of discussing affairs related to Jewish life in the "old country" and Israel, or weighing a question in Talmud or Shulcahn Aruch, the men now discussed the latest secular problems since they had been given the privilege of full citizenship and the right to vote. The same trends affected the women of the Jewish community as well; heretofore their major concerns were the Sabbath meals and the education of their young but now they ~~either~~ <sup>+ later</sup> worked in sweat shops ~~or~~ became "club" women

ii.

It is easy to visualize how such a change in community life <sup>could</sup> affected the entire field of Jewish creativity and participation. People no longer went to Synagogue as frequently, the Sabbath became something less than holy, and the children who were of the next generation saw nothing wrong in going to restaurants which were non-kosher and ~~was~~ eating foods which could not even be brought into the "Kosher-style" category. In a very literal and figurative sense the Jewish community became "Treve"; it is at this point that we find ourselves today. We know of these developments and we recognize the problems at hand; it is for this reason that those of the Jewish leadership are concerning themselves to such a degree with a revival of Jewish values and idealism. Today, as you well know, the majority of Jews are unaffiliated, Synagogue attendance is confined to <sup>special occasions</sup> ~~Yom Kippur~~ on Yom Kippur and Jewish culture has been relegated by the mass of Jewry to those who teach Israeli folk dancing and those who try to arrange speakers for a local Zionist district. But all this is <sup>elementary</sup> ~~as nothing~~ when compared to the problems one faces in the field of Jewish education for as bad as are the signs of decay in the other areas of our concern, in this field <sup>we are</sup> ~~they become~~ desperate. The education of our youth leaves a great deal to be desired and the problems at hand are beyond imagination. They are, or should be, a matter of concern to all of us who take our religion and, especially its future, seriously. True, we have today better textbooks, audio-visual techniques, children's magazines and incentive motivators than ever before; also, there are <sup>people</sup> ~~men~~ who devote their adult lives to the improvement of these techniques, for the benefit of our future generation. <sup>indeed,</sup> ~~and~~ I would not be overstating the fact when I say that the techniques of Jewish education today have become a very lucrative science for many <sup>administrators</sup> ~~in the field~~. But, and this is the problem, the men and women who are actually in the field have very little to offer once they enter the classroom. The situation in our teacher and classroom program has fallen to so low an estate as to elicit the following episode which repeated itself not once but several times right here in our Temple, in my

iii.

study, as Cantor Ehrenberg and I were interviewing teachers for this year's program of study. I think that our experience, while it does not reflect credit on ~~our~~<sup>many</sup> teachers in the movement today, is well worth repeating if only to indicate to you the truth of our present day level of catering to the lowest common denominator.

A man would come to us seeking a position as a teacher in our religious school. He had a provisional teacher's certificate from a recognized agency within the reform movement. But at this point his qualifications to teach ~~ended~~<sup>ended</sup> as far as we were concerned. True, the individual was a teacher by profession: in public schools throughout the city, some even had advanced degrees, and all had long experience in working with youth. At the same time, not one was either affiliated with a congregation, knew the basic facts of Jewish history and culture, spoke Hebrew or could read more than the words of the holidays and one could not even recall the place of his Bar Mitzvah. These were men who came usually from orthodox backgrounds but had given up formal connection with their religion years ago; it was more than evident that the quest for money, in order to augment their meager teacher's salaries, had brought them back into the fold. It is a tragedy to see one of these people sitting before you; they are anxious to please, have pleasant personalities and are desirous of doing good, ~~but their efforts in our case would be totally in vein.~~<sup>but</sup> For a mature man to tell us that he could read ahead of his class is not only in poor taste but, when placing this into the religious context of our school, it is sacrilege and blasphemy. I am the last to deny that these men know history, mathematics or social studies as they teach these subjects on their levels in <sup>the</sup> public schools but <sup>we</sup> deny these people entrance to our classrooms for lack of any knowledge of and feeling for the religion dear to our hearts. It would appear to me that one needs more than book learning, or the ability to stay ahead of his students, to teach in a religious school; the very least one can expect is that the people are ~~interested~~<sup>sufficiently interested</sup> enough to at least ~~attend some type of~~

attend religious services in the community from which they come. A teacher, of all people, should know best that children can not be fooled; ~~and that~~ the fake ardor<sup>of the instructor</sup> will be immediately evident to the child. If one teaches in a religious school, the emphasis should be on the word "religious" rather than "school" for here, if not elsewhere, we attempt to bring to our children not only the information as far as the facts are concerned but we attempt to infuse them with a degree of religiosity and Jewish awareness which will take them beyond the superficial sphere of these part-time Jews and scarcely mature Jewish teachers. It would appear to us that to give these people even a "provisional" certificate is a crime and a disgrace for by doing so they lower not only the standard of the teacher profession but, more important, they lower the standard of knowledge and feeling of identity as far as ~~the~~ Jewish child is concerned.

It is with an eye to this disgrace and the lack of qualified instructors within our movement that we point with pride to our own Adult-Education program, conducted here in the Temple each year. The six lectures, which will begin this coming Monday, surely are not the entire answer to a full understanding and appreciation of Judaism but, it is my opinion, they are a step in the right direction. We seek not to bring the whole of Judaism to the people in one attempt but, by a series of discussions, by questions and answers, by informal talk on the subject at hand, to familiarize our people with every aspect of ~~our people's~~<sup>their</sup> existence as it ~~stands~~<sup>is</sup> now and in years gone by. We pride ourselves on the point that we delve below the surface and that by our talks the people obtain a fuller and more meaningful understanding of what the faith of our fathers has to offer to modern man. We give here no certificates but we aim at an informed laity; perhaps the answer is to be seen in the fact that the very best teachers in our school are products of our own congregational family. These teachers learned here, they belong here, they come to attend the service, they participate in our activities and the children are not strangers but part of the congregational

family to which they belong as well. But of the greatest import, and one can not emphasize this sufficiently, the ability to teach in a religious school lies not only in the knowledge of ones past but in the desire to be instrumental in bringing faith, belief, awareness and religiosity to those who are the future.

The old refrain ~~then that~~ "no experience necessary" does not ring true in our midst. Yes, there has been a break <sup>with</sup> ~~in~~ our traditional values and we will probably never know the same community strength as was once our ~~forte~~ <sup>but not</sup> but this does not mean that all is lost and there is no hope for the future. The answer lies within each autonomous congregation in America today: what kind of standards will they accept, ~~and~~ will they be satisfied with the mediocre <sup>and</sup> ~~or~~ the substandard, or will they strive for the very best? Here we try for excellence and help this cause by endorsing the wonderful series of Adult Education Classes sponsored every year by our Men's Club. We urge you to be a part of this program of learning for without depth and feeling for ones faith there is very little of consequence to sustain and ennoble us in terms of the religion of our fathers. Judaism is there for the asking and for the knowing; <sup>to</sup> be a part of its growth, its devotion and its dedication. <sup>is</sup> ~~to~~ an ideal in which we <sup>can all</sup> ~~all can~~ rejoice: old and young, teacher and student, those of the present and those of the future <sup>who will lead us, with God's help, in the years to come.</sup>  
amen.

Heb. Tab., Frid Eve., Oct. 20, 1961

# 31

#32

Sept 15 - 1961

"On Using the Word 'G-d'"

Abbreviation = IR Freehof into Torah - Talumid  
+ Shulchan Aruch - = unnecessary -

Altho for Judaism to have value + meaning → not always  
follow scholar's definition - It's question of proper reverence  
for name of G-d - personal matter: thou shalt not use  
name of Lord, thy G-d in vain ~

"ON USING THE WORD 'G-D'".

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I make mention of the problem on this Shabbos Shuvo, the Sabbath of Return, for it seems to me that in this reference to the name of God we find a source of irritation which has its place in relation to this sacred Sabbath. When you consider every aspect of the problem, one must certainly agree that Dr. Freehof is an eminent authority on such subjects and his word is beyond reproach. On the other hand, for Judaism to be of meaning and value and have a humanly warmth, one can not always follow the dictates of the scholar. There must be, in this matter or in that, a certain allowance for the belief and understanding and sensitivity of the individual; one can not always reduce the subject under consideration, whatever it may be, to its minimum essential. This is the case in terms of our problem and in terms of the daily

lives we lead; Judaism, as we all know is more than the lighting of candles on the Sabbath, more than the living of an ethical life, more than the observance of this festival or that occurrence, and goes deeper for example, than the question of hats or bareheadedness or the entire institution of Kashrus. There are laws, of course, but there is also the element of humanity; what better occasion than this day of Shabbos Shuvo can one find in order to return to, or affirm, the very basis of the humanity in Judaism. And, surely, the name of God and our use of it, our respect toward it, our reverence in terms of it, is valid for consideration at this sacred hour. Should the individual not have respect or regard for the name of Deity, and all it implies, then he surely will have little use for the entirety of his religion for there is no faith which can exist as a living, dynamic force without God a part of it and its entire level of human comprehension.

Of course, the question is not as simple as all that. For instance, arguments already existed over a thousand or 1500 years ago when our people wrote biblical verses on the walls of their Synagogues. The problem was: were they allowed to write out the name of God in full, it being in the sacred language and a quote from Torah or, because they wrote it on a wall, should they not spell the Name in full? We know of the problem because in one such case, a congregation asked a rabbi of its time about the matter; they wanted to paint their Synagogue and thus, with the paintbrush, would wipe out the name of God, spelled out in full, written on their walls. The problem was further complicated in ancient times for then the people would write bills of sale or other official documents using, for instance, the phrase, "In the third year of Yochanan, the High Priest of God" and these documents would often find their way into the ancient counterpart of a wastebasket or incinerator. Again, the scholars objected: how can you throw away or destroy a document on which the name of God is written in full? The whole problem, however, really came to the attention of the authorities in every part of the world with the invention of the printing press. When a prayer-

book was printed the answer was obvious: print the name of course, in view of the sacred purpose of the book. As a result, today we still bury these old and tattered volumes in order not to do damage or show disrespect to the written name of Deity. On the other hand, suppose a <sup>prayer</sup> book were written in German or Latin or French; in these modern languages how does one spell the name of God? And, in this context, we come right back to our own day and age: how shall we print the Name in our Bulletin?

Of course, the irony of the situation is that orthodox Jews rarely abbreviate the name of God, if written in English or any other modern language. At the same time, when they say the Name in Hebrew they will never use Adonai or Elohim but always, "Adoshem" or "Elokim", and thus they obey the biblical commandment: "Thou shalt not use <sup>לעֲדוֹת לַיהוָה</sup> the name of the Lord thy God in vain". Thus, if they would follow our reasoning in terms of the English usage of the Name, they would say "G-d" instead of God and "L-rd" instead of Lord. And, similarly, in all other instances when a word is used which is synonymous with God; such as JHVH, ADONAI, EL, ELOAH, ELOHIM, SHADDAI and ZEVOOTH. In short, if abbreviations would be used in all of these instances, the language of religion in the modern tongue would become silly if not ludicrous and, thus, we become ever deeper involved in the problems of this usage. And, there is one other aspect of the matter which must be considered before returning to our immediate circumstance. For instance, all of us use the expression "God forbid" or "God willing" almost as a matter of course. I know people, and I am certain you do also, who use these phrases continually and here they speak the words aloud and without abbreviation <sup>even though it is a</sup> ~~without thinking~~ <sup>phrase used in the sense of a prayer.</sup> ~~even twice on the matter~~. Of course, if they were to write out these phrases, they would at once abbreviate and, as a result of this dual manner of expression, they are illogical and inconsistent. (It is a funny and topsy-turvy world in which we live!) It appears, no matter where we look and how deeply we delve, that in matters of faith and our approach to religion, there is no logic and there is no Absolute.

We have, then, examined the problem from various sides and there are others, ~~even~~ too numerous to mention. The matter becomes obviously one ~~only~~ for the experts, <sup>alone</sup> but in the final analysis we must judge the matter for ourselves. As I remarked at the very beginning of this presentation, it is with a great deal of respect that I bow to Dr. Freehof and his opinion but, at the same time, my respect and reverence for the Name of God is greater. ~~With~~ <sup>I recognize</sup> all of the inconsistency I can hardly bring myself to write out the Name but feel, within, that in order to show proper reverence I must abbreviate and write "G-d". Of course, I have some idea of reason behind my decision; namely while we do not use Hebrew as a common language but only for prayer the English tongue becomes a substitute. We utter sacred thoughts and beliefs by the words we employ; words are our means of communication and when we write of sacred things there is no question but that we must use deference and sanctity in our manner of expression. And, once again, with all the laws and rules and regulations which one could cite for this point of view or that, the law of God still remains uppermost in our minds and the commandment given on Mt. Sinai to the people of Israel through Moses is not so old or obsolete than it can be lightly discarded: "Thou shalt not use the name of the Lord thy God in vain" and I can see the use of this term today as I could in days gone by.

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dale xpe  
Heb Tal, Frid, Sept 15, 1961

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Amen

Hel Tab - Shabbos Shuvo -  
 Frid ex - Sept. 15, 1961

#32

# 33

Oct 2 - 1961

"Shemini Atzeres"  
(Yiskor)

Succession of holy days leading

to Succoth - succession of moods  
leading from one to other - Not just Temple  
where cycle continues - Also <sup>Temple</sup> family, from  
smallest to eldest - birth to death, proper place  
of respect & commemoration - interaction of H school  
youth groups - city involvement & conjugation - inter-  
action in life events -

FOLDER # 6

HEB TAB. 7--MOND A.M.--SHEMINI ATZERES-YISKOR--~~SEXT~~.OCT. 2nd, 1961

My friends, the festive cycle is about to end.. While Succos, of course has its overtones of joy and consecration, the season of the year is overshadowed by a mood of quiet, restraint and even gloom. Certainly, Rosh Hashono is no occasion for great rejoicing; while one may be festive and is permitted all manner of action for the refreshment of body and soul, still the strains of the holy prayers, and the sacred call for the Book of Life and the blast of the Shofar send <sup>warning</sup> ~~shivers~~ to our heart and mind. One does not feel much like gaiety on the occasion of the New Year. Then comes Yom Kippur; without doubt the most sacred occasion of the Jewish Year. It is a time given only to solemnity and somber moods for on this day of making ones peace with man and God, our fates are sealed and our name is stricken or inscribed for good and blessing. And then, with a five day interval, comes the beginning of the Succoth festival; surely, a time of greater lightness and cheer but, still, the very nature of the Succoh reminds us constantly of the frail nature of man's existence on earth, of his fragile body which is subject to hurt and agony and anguish at the slightest whim of nature, of the fruits which have been gathered and displayed, much like our material goods but which soon will wither and dry up and die without the soil to replenish their needs. It is at this point that we stand this day, Shemini Atzeres. But, tomorrow, tomorrow is a different day. Then there is really rejoicing and laughter and loudness and gaiety for Simchas Torah is when we begin the cycle of Torah and life once again; for in Bereishis, "In the beginning, God created the heavens and the earth" and it was all very good.

Is this not the proper time, then, to raise our voices as one to give vent to our feelings for those who are no longer with us and whose earthly remains have been taken to their eternal resting places. The earth has covered them and they are no more; dust thou art and unto dust thou shalt return but the spirit returns unto God who gave it. Is it a short span of time since you have spoken your last farewell, have many a winter passed since you last saw your dear one, how many days have been counted on the calendar of time since you shed your tears at the graveside of him or her

who was dear to you in life? Was it a husband or wife, a father or mother, a brother, sister or child? How great the loss may be is deep within your heart but at this moment of final sadness think of them and give way to your tears, to your sighs and to your moans of anguish. For this is good in our faith: Judaism teaches that while today you mourn, tomorrow comes the day of rejoicing; surely your loved ones are beyond recall but the process of life and the living is at your doorstep to <sup>be</sup> embraced, to <sup>be</sup> loved and to <sup>be</sup> appreciated.

It is the same here, in this House of God, as in your personal lives. You recall, surely, the services of majesty and splendor and dignity which marked the Yom Tovim, you saw our children here for the Succos service, you shared with us the joy of the Oneg beneath the fruits and greens, and now you find your way into the pleasure of our children's service which will be held tonight. Is it not in the House of Worship, then, where all that is good and meaningful in Judaism comes to pass; it is here that the eternal cycle of life from the very smallest to the eldest and from birth to death have their proper place of commemoration and respect. Our Temple family is growing all the time, our activities are expanding for the good of the community, our religious schools both here at the Temple and at our Uptown Branch are flourishing, and our two youth groups are engaged in a program of activity which is a joy to behold under dynamic leadership. We serve the people of this city with love and unselfish ardor for we want to assure the continuance and blessing for this congregation now and in years to come. It is up to you to help us in the worthwhile work, ~~we undergo at this time for~~ <sup>that</sup> you can fully realize that the effort of our hands can succeed only if you stand at our side to support the work of our hands and the tasks to which our hearts are dedicated. Will you not give to our support as generously as possible; will you not give to our work ~~by~~ your financial contribution so that the eternal cycle which has its place in your hearts may continue to find expression right here in our midst. While we seek to do that which is good and wholesome we ask you to do the very same so that, because of your contributions to the task at hand, those of the future will mention us for a blessing. Amen. Will the ushers please come forward....

Heb. Tab., Mond. A.M., Shemini Atzeres Yiskor; Oct. 2nd, 1961

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#33

# 34

Sept 29, 1961

FOLDER #6

## " The Eternal Cycle<sup>#1</sup>

(Succoth) : Guests to would invite (A tradition is associated w/ Jews to invite any + all people to Succah for 8 days - living or dead - recreated by inviting poor + needy - Whom to ask - religious - Scientists - Musicians - # greatest Jew who message from over 2000 yrs ago = Prophet Isaiah he shaped our character as people + our faith - "God of mankind" "He shall judge betw people + decide for nations - they shall beat ~~poor~~ into pruning hook - Nation not ... against nation - "What mean ye that ye crush me, people + grind face of poor" - He = moral value - Soc. justice inner strength - #2) it jew passed through camp - suffered for faith

As <sup>unknown</sup> representative for world to see that they existed  
no myth - whether they survived or not - Not will be  
forgotten

3<sup>d</sup> One present + whose future is his own - Our daughter  
now 3 yrs old - A child - usher in ~~the~~ of hope +  
faith - peace - May she learn to pride + honor the  
tradition + heritage which she is part -

## THE ETERNAL CYCLE.

My friends, on this very special Sabbath<sup>evening</sup>, occurring as it does during the observance of the Succoth festival, I would like to concern myself with ~~this evening~~ with one of the delightful traditions associated with this happy occasion; a part of our heritage with which you may ~~even~~ be familiar. The tradition states that the Jew is allowed to invite any and all people to his Succoh, to eat and live with him ~~and~~ his family for the full period of eight days. The invited guests may be living persons or may be those who have died, even centuries ago; if the living, they will surely come and if of the dead, the spirit of their good works will be an integral part of the Succoh family. It is out of this practice that we obtain ~~the~~ custom of inviting the poor and needy to share in the joy of the festival; we invite them in to share our bread, to drink of the wine and to partake of that which will give them sustenance and strength for the coming day. In our modern times, unfortunately, this splendid idea has been very much modified but the custom still prevails, in this congregation and in others, that the ~~people are~~ <sup>people are</sup> ~~congregation is~~ invited to attend the Succoh and partake of the fruits and wine offered therein. But let us think of the circumstance which might face us if ~~you~~ <sup>we</sup> would follow the practice as it existed in years gone by; if you were to invite those of the past and those of the present, whom ~~would~~ you ~~ask~~ <sup>invite</sup>? Of course, I realize that the members of your family would have first choice but after they affirm your invitation, whom would you ~~ask~~ <sup>invite</sup>? Naturally, you would want someone of stature, of worth, of response to what you are doing and he may not even be of your own faith. For instance, shall we invite the great humanitarian, doctor, ~~philosopher~~ <sup>philosopher</sup>, musician and minister, Dr. Albert Schweitzer? With his background of knowledge and appreciation of things religious he certainly would be a worthwhile guest in our midst. Or, being in America and loving our country, would we invite Abraham Lincoln who would ~~certainly~~ <sup>also</sup> appreciate the symbol of the Succoh and would realize the plight of the frail nature of a wandering people's fragile abode in the wilderness. Or, shall we extend a most cordial invitation to someone like Th. Herzl, ~~without~~ <sup>whose</sup> work in years gone by the State of Israel might not

be so catagorically inscribed in our hearts and minds? There are others, of course, hundreds of other noteworthy and appreciable individuals <sup>of</sup> ~~at~~ all <sup>eras</sup> ~~eras~~ and catagories of achievement. But, whom would you invite?

In view of this tradition I have given the matter some thought. I would like to share with you <sup>the names of</sup> the three individuals whom I would ask to be my guests in the Succoh, if such a custom were still prevalent in our time. First, I would extend the hand of fellowship to one of the greatest of Jews, one whose imprint can be felt in our time after a message written over 2000 years ago. I speak of the prophet Isaiah. It is he who helped shape our character as a people and <sup>our</sup> belief as a faith; without his message of worth and value we would still be on the level of barbarians. It was Isaiah, first, who implanted in our minds the concept of a God of all mankind; a Deity whose interest and concern lies with you and me. Needless to say, the message of Isaiah was far from being in the realm of theology alone. Indeed, in our time of turmoil and destruction, when the forces of evil and desolation conspire to wreak vengeance on man's folly upon man, the message of this great individual stands out more strongly than ever before. He had scant knowledge of bombs and nuclear explosions, he had no concept of man's inhumanity to man, he knew little of radioactive fall-out which may affect the generations as yet unborn but he stood before the assemblage of peoples and said in words which shall echo through the ages: "He shall judge between nations and shall decide for many peoples; and they shall beat their swords into plowshares & their spears into pruning hooks; nation shall not lift up sword against <sup>neither</sup> nation; neither shall they learn war anymore". But he also brought the message of God to the immediate and close-by: poverty, injustice, despair, hurt and anguish all were subject to his unyielding indictment: "What mean ye that ye crush my people and grind the face of the poor in the dust?, saith the Lord". It is from him that we obtain a measure of social justice, of moral valuation, of divine discipline, of inner strength for "your new moons and your appointed seasons my soul hateth...and when ye spread forth your hands I will hide my eyes from you...your hands are full of blood. Wash you, make you clean, put away the evil of your doings from before Mine eyes; Cease to do evil, learn to do well." Thus he spoke, this great man, in the face of all the bitter enmity of his day and how sad a commentary that from his day to

*This his*  
~~in our day this~~ prophecy has not ~~yet~~ been fulfilled. But I would invited him all the same to show to him that mankind has not yet sunk so low or had become so depraved that we have ceased to try. I want to point out to him that one person here and another individual there and a third person in some other corner of the world still tries his very best to ~~bring about an ideal~~ *Isaiah's ideal* and to transform ~~it~~ into a reality.

The second person whom I would invite to be with us in the Succoh has no name, no age, no country, and not even a grave. But he is a Jew. ~~It~~ <sup>He</sup> is one of those millions of our people who ~~have~~ paid the supreme price for the faith of our fathers, who ~~have~~ <sup>has</sup> answered the call to horror and endless despair due to the forces of annihilation which swept over the European continent not so very long ago. It might be the remains of someone who gasped ~~at~~ the last breath at Ausschwitz, who fell in Warsaw, who was shavelled into a pit in Dachau or Bergen-Belsen. At this point, the place no longer really ~~is the circumstance is of no import-~~ matters; ~~it~~ it is all the same. But I would invite one such representative to show and to indicate for all the world to see that ~~here~~ <sup>I</sup> at least ~~is~~ <sup>am</sup> one, and there would ~~be~~ <sup>be</sup> doubtless ~~no~~ <sup>has</sup> others, who ~~have~~ not forgotten and who, except ~~for~~ the grace and infinite mercy of ~~the Almighty~~ <sup>God</sup>, might not have lived either to see the land of freedom and ~~progress~~ <sup>promise</sup>. But what would I say to this individual or how would I greet him? I think there would be no need for words. If I judge correctly the spirit of those whose lips breathed the prayers of our fathers at the very end, then I can feel free to say that the very sight of the Succoh would be sufficient to establish a rapport between us all. In the very setting of the holiday observance the skeleton would see and hope & sense the corresponding truth that the Succoh is but a symbol erected at this one time of the year; <sup>but</sup> that Judaism is practiced ~~in our home~~, that this is a faith of meaning and relevance ~~to me and mine~~, that the death which came to them at whatever early age while in essence a blot and disaster on man's conscience as a child of God, still is not and will never be forgotten. A man does not wish to die; he seeks life with all the will and power within

but if brutality and agony can not be stopped at least we <sup>must</sup> ~~try to~~ live <sup>by</sup> ~~for~~ those precepts and ideals for which so many gave their lives. And when this person ~~would~~ leave my abode ~~at the end of his stay~~ I would raise my voice <sup>in direct contrast</sup> with the Psalmist ~~and~~ as a sign of affirmation <sup>to</sup> his untimely ~~end~~ <sup>he</sup> ~~I would~~ say: "Thou preparest a table before me in the presence of my enemies; thou hast anointed my head with oil; my cup runneth over."

And whom would I invite as my third guest? One of the present and one to whom the future belongs as well. Permit me a personal word but since you do us the honor of sharing the naming of our first child this Sabbath eve, I would have our daughter take the place of prime importance in our Succoh. By this I mean, that a special place should be assigned to a child for in this tiny human being lies the promise of the future. It is as the Midrash says: The voice of a child, heard during the final watch in the night, ushers in an era of hope, faith and peace. It is this thought which prompts me to place our daughter in the midst of those who are of the past and of the present. "For while this child is only three weeks old this evening, she is of the future more than you or I. It is the voice of the child which gives us cause for hope <sup>in</sup> terms of tomorrow; that she learns with pride and <sup>honor</sup> ~~with realization~~ the tradition and heritage of which she is a part. This, it appears to me, is the eternal cycle of human experience and progress; that the meaning of today be brought to bear on those of the days to come. Let her learn the meaning of the fruit, of the frailty of the abode, of the wandering of her people, of the values and ideals which have helped to shape her ancestry and of which she is the proud possessor in terms of what the years will <sup>bring</sup> ~~come~~. At this early date she can not even see but when she does open her eyes to fully behold the world all about her, she should envisage not the tragedy and brutality of man but his joys, his hopes, his dreams <sup>his prophecies</sup> and his beliefs in terms of <sup>a</sup> ~~the~~ <sup>better world yet to be</sup> ~~days as yet to come~~. She should see the beauty of God's creation in every leaf; she should feel the warmth of her home; she should be made aware of the great love which is brought into her heart by those near and dear <sup>those</sup> ~~of~~

V. *just*

of the present and those of the recent past, whose memory is for a blessing. She, then, or any child, would be my third guest but without the presence of this tiny voice the Succoh is empty and loses its meaning as an enduring symbol.

These my friends, are my guests; whom would you care to invite? It is not a party we are giving nor an elaborate feast but we have made the Succoh of our lives a home of decency, character and humanly warmth. It is another way of saying that, if we so will it, the Succoh ~~is~~ may become a House of God for each of us; that those who enter there should do so with reverence in respect and in great belief. What more can you ask of a symbol thousands of years old but still part of our lives? These three, then, should share our joy: Isaiah, because of values taught and integrity chiselled into the cornerstone of our lives; the unknown, to indicate that his death will always remain an incentive for affirmation in the face of every threat; and, lastly, our child for in her lies the Judaism of tomorrow and of the generation yet to come. She should know, she should share, and she should fully learn to value the thought that as we say it in our time, so she too may one day say it to her loved ones, and so on throughout the generations of man in an eternal cycle on this God's earth: "This is the day which the Lord hath made, let us rejoice and be glad in it." *וְיָדְעוּ כִּי יְהוָה עָשָׂה לָנוּ הַיּוֹם הַזֶּה*

Amen. *אָמֵן*

Heb. Tab., Frid. eve, Sept. 29, 1961

Shabbos Chol HaMoed Succos.

*kept us alive  
sustained us  
brought us*

#34

# 35

Sept. 22 - 1961

"Give Ear, Ye Heavens"

In terms of history of our people, the end of era has come -  
Near end 5 Books of Moses - also last words of Moses said  
to guide us + be leader of people - Israelites now end  
travel + go into future - People have crossed Jordan +  
enter land promised - Our choice for good or evil!  
Same today - is there hope for us in turmoil of life  
As long as we part of process to endure, our will for  
survival + hope can't be taken away - see to our  
past + endurance - as in ancient days always recognize  
who we are

FOLDER #6

"GIVE EAR, YE HEAVENS."

My friends, the Torah portion for this week takes the form and structure of a poem. It is, in reality, a song brought to the children of Israel by Moses, their leader and servant. The song is no more than a poetic resume of the people's history and tradition; what they were in the very beginning, the forces which helped to shape their destiny, and the future greatness which might well be theirs if the law of God is obeyed. In short, it is ~~no more and no less~~, in the final analysis, ~~than~~ a psalm of praise to the Almighty. <sup>The most</sup> But what ~~is so very~~ interesting about the poem ~~is the fact that~~ <sup>is</sup> it's ~~starting or opening line is so unique~~; Moses ~~begins his words by calling~~ <sup>calls</sup> heaven and earth to witness that he ~~had~~ done his duty by recalling the achievements of the people and their potential. In other words, as God is his witness, the children of Israel now know who they are, what they were and what they might yet be. In terms of his song, Moses speaks to one ~~and~~ <sup>The chant is all-inclusive;</sup> all, ~~not one is left out of his range of concern~~, it is his great rendition of trial and progress before the eyes of heaven and earth. "Give ear, O ye heavens, and I will speak; and let the earth hear the words of my mouth." It is a verse reminiscent of one read a few weeks ago when, in one of the most beautiful passages of the Torah, Moses speaks in the name of God: "I call heaven and earth to witness against you this day that I have set before thee the blessing and the curse, life and death; therefore choose life, thou and thy seed, that thou mayest live." It is this very same thought that we find expressed in the one instance and in the other; it seems to me that this is more by design than by accident. And, of course, there is a reason. In terms of the history of our people, the end of an era has come. It is not only that we are nearing the end ~~of the fifth~~ of the Five Books of Moses but, also, it signifies the last words of Moses as guide and earthly leader of the people. Furthermore, it is the end of a period of travel for the Israelites; ~~and~~ with the past in mind, they are ready now to go into the future. The <sup>shore</sup> ~~border~~ of the river Jordan has been reached; once crossed, ~~the~~ ~~ancestors of~~ our people will enter the land flowing with milk and honey,

the Promised Land. A new era arises; the instructions by Moses have been given, as earth and heaven have witnessed. Now the choice lies before the people for blessing or curse, for good or evil, for life or death.

It seems to me, my friends, that such a poem or song should be brought to the fore in our own time as well. We are sorely in need of ~~such~~ a reminder of what we are, and, especially, of what we can be if the will is there. In view of the trials and tribulations we can raise our voices as well to say: Give ear, ye heavens and let the earth hear the words of my mouth. I refer, for example, to the great catastrophe which is upon us at this very time: the resumption of nuclear testing. This shock to the sensitivity of man is a blot on the record of man's conscience; the fact that this country or that is responsible, is completely irrelevant in the light of the world's needs and fondest hopes for a moral universe. We are shocked and shaken by what has been brought to the fore in recent months: Russia having exploded <sup>more than</sup> ~~over~~ ten nuclear weapons and the United States planning for the same total of tests. For the first time, with such concentrated testing, the world is aware and lists on the front pages of its newspapers the ever increasing volume of fall-out and its accompanying radiation; an ill which eats its way into the food and subsistence of both young and old and may affect the gene structure of infants as yet unborn for generations yet to come. Indeed, we know that no amount of this fall-out substance, classified as Strontium 90, has yet been so heavy as to cause death but what is overlooked is that we do not know how much will damage the life of a human being and in what area this damage will manifest itself. In short, we cry unto the heavens and unto the children of all the earth that the blessing and the curse, life and death have been placed before us and that the choice, as in ages ago, rests once again in our hands. We pray that this insanity will cease, and that the peoples of the world will be allowed to live in peace, ~~once again~~, that our children may be allowed to grow up healthy and hale, and that the great men of the world who control our destinies will find reason and substance to

desist in their madness for the good of all mankind.

But this dangerous tactic, so lightly described as a "war of nerves" is only an indication of the perversion of values so evident in our time. Again, we call heaven and earth to witness the upheaval of man's mind in these unpleasant times. Today, for instance, we have the case again when such a personality as Bertrand Russel of England draws a week's jail sentence for "disturbing the peace". The matter in question concerned his vigorous attack, only by word of mouth, against this nuclear testing of which we have already spoken. Aside from the fact that <sup>he is about 90</sup> ~~this is an 80 year~~ old ~~man~~, that he has been made a Lord in his homeland, that he has won international prizes of the highest stature and that he is respected in every corner of the world as a writer, scientist, mathematician and philosopher he languished in jail for seven days because he spoke out forcefully against the prevailing trends of our era. Is it possible that we have again come to a point in history where free and independent thought and speech are denied to each and every living being? Is it that we are living once again under a system of pressure reminiscent of McCarthy's great day? Where is the justice, especially in so advanced a country as England, when those who would speak their mind and who would voice, before heaven and earth, their hopes and fears for the survival of mankind are placed into a prison cell? But, again, it is indicative of the type of world in which we live. There is a horrendous lack of initiative, there is a fear of the new and the daring, to be different is looked upon with question and ridicule, and the individual who believes in himself as a person of independence and meaning is doomed to frustration and difficulty ~~as long as he~~ <sup>who</sup> does not participate in the general run of the mill point of view, fed to the public at large in a mass education program which bodes ill for all free thinking individuals, <sup>suffers in intellectual death</sup> not only here in America but all over the world. In this country of conservative and reactionary thinking, we are as brainwashed as never before; the ideas that filter through to us

• have been permitted and the chance of a unique contribution to the thought and welfare of mankind ~~has~~ become dimmer as the years pass by. Heaven and earth are our witness that the choice between blessing and curse is no longer as open and as generous as we would like to believe.

It can all be summed up in terms of hope. This is the key word for us in our day and age. Is there hope for man; is there hope for a world that tolerates tyranny, oppression, exploitation, and hunger? Is there hope in the face of unemployment, depression, disease, ignorance and misery? Is there hope in view of ~~the~~ uncertainty and fear; when man chases the rainbow for a pot of gold and when materialism blights our sense of values? But there is hope, with it all. One thing we know for certain: a person can live for three weeks without food, three days without water but I doubt whether he can live for three minutes without hope in his heart and mind. Give ear, O ye heavens, and I will speak; and let the earth hear the words of my mouth! This is the commentary of man before his Maker; as long as I can raise my voice, which reflects ~~I hope~~ that which is deepest within me and dearest to my heart, then there is hope for you and me, despite it all. Without hope, man is doomed but with hope it will bring him back a thousand times to the task at hand to try his efforts ~~once~~ again and again, ~~after that all~~ (for the purpose of achieving something decent and wholesome for the rest of mankind.) Even in our own little areas <sup>of life</sup> there is hope: we have health, home, family, work, community, country, the Synagogue and our faith. These endure as long as we are part of the process which makes it endure and no one can take the will for survival and the desire for hope from us. Hope stands eternal in the mind of man; we are not doomed to failure by a process which we can not affect or reverse or deflect. Indeed, this is the whole purpose and core and goal of our existence: to achieve something with ~~the~~ hope in our heart, <sup>in</sup> and the joy of our spirit and ~~the~~ belief in ourselves. Indeed, as Jews we especially should know of this by now; hope has sustained and comforted us throughout the centuries and has <sup>enabled</sup> ~~brought~~ us to reach this day.

In these ways, my friends, we call heaven and earth to witness that the choice lies before us: not only for evil and destruction but also for hope and salvation. We have but recently concluded the awesome observance of Yom Kippur with all of its solemnity and dignity and sacred grandeur. Now we approach Succos; with its lightness, its joy and its mood of plenty. It is a complete reversal of roles for the Jews within the space of five days but it is enough. Indeed, the orthodox Jews will begin to build his Succoh as soon as the Day of Atonement is concluded; in Judaism, one leads into the other. This, also, is the lesson for our day and in terms of our Torah portion for this week. The Earth and heaven are called together to give ear, to listen and heed; the choice has been placed before us. There is nuclear testing and its evil and there is the upheaval in terms of values we have so long held dear. But there <sup>is</sup> ~~comes~~ also the ray of light, the splendor of hope and faith, <sup>and</sup> with this in mind, we <sup>can</sup> ~~shall~~ conclude <sup>a</sup> ~~th~~ that ~~not~~ all is blackness and despair but that ~~the~~ chance exists for you and men if we but will it.

This is the <sup>period of</sup> transition, ~~from one to the other; where shall we find our place.~~ Man moves on with the passage of time but <sup>in ancient days,</sup> we must always know who we are, what we were and, above all else, what we might ~~yet come to be.~~ We can achieve the very best if hope guides and motivates us for the choice is in our hands: blessing or curse, good or evil, life or death. "Therefore choose thou life, that thou mayest live, thou and thy seed."

Amen.

Heb. Tabern. Frid. Eve., Sept. 22, 1961

# 35

#36

Sept 25, 1961

"Success" 1<sup>st</sup> DAY - AD

Development of child - show, small to larger effect  
Learn + use to ethic + utilitarian way of life under  
umbrella of teachings of old -  
Our physical + spiritual wardens, ~~and~~ + institutions

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FOLDER #6

SUCCOS: 1st DAY--A.M.

My friends, have you ever noticed how the small, ~~tiny~~ and simple things with which we come into contact ~~often~~ lead to important and major results? During the summer months I often had the opportunity to notice how small children, while playing at the beach, would dig holes and tunnels in the sand; this is the way they began. But, after a while of working at this play, they would begin to create castles and moats and approaches on so grand a scale that many a sunbather was forced to move due to their skill and energy. In the same way, a person learns how to speak by mouthing a few simple words: cat, run, hit, dog; ~~and~~ by trial and error, by constantly enlarging his area of concern the individual soon speaks phrases, <sup>†</sup> then sentences, ~~and later does not cease to speak at all~~. Or, a child begins to throw a few blocks around its playroom but sooner or later a design begins to show; the blocks are stacked in a certain, specific way, one is placed on top of another in correct proportion and soon the child announces that it has built a house. Similarly, a person attempts to slap and thrash in the water at the very beginning but soon he ~~begins to~~ refine his strokes, he learns to hold his head correctly and can then be left on his own for he has learned to swim. In all of these ways, my friends, the very small and almost insignificant beginning is transformed, in due time, to a major result: the holes in the sand to a castle, the one syllable word to sentences, blocks to a house, the thrashing to swimming, <sup>in this manner</sup> ~~and so it is that~~ life shapes us and <sup>propels</sup> ~~teaches~~ us from the most simple, ordinary experiences or contacts to a more complicated and a more <sup>refined</sup> ~~refined~~ existence. I mention this process for the analogy with the festival of Succoth is all too real; in terms of this holiday our people, also, began with the simple and modest things at the very outset and ~~were~~ <sup>they</sup> able to transform ~~these~~ into major concerns which had ~~enduring~~ and permanent value. One sees it in terms of each of the symbols of the Succoth festival for surely, no other holiday, points out so deliberately the frailness and the fragile nature of human existence. Its entire teaching is in direct contrast to what we believe of ourselves in our

day and age and, all the more so, in direct contrast to the strength and power and majesty of these past Days of Awe which culminated in Yom Kippur.

To be more specific, take for instance the aspect of harvest which is paramount in the Succoth festival. We display fruits and vegetables and greens on this occasion; there are flowers all about us and the signs of the season are, pure and simple, an abundance of plenty. Out of this happening, our people formulated a major principle: the ideal of charity, which was perfected to so high a degree in Judaism that it has become the model for all other faiths and peoples. We have rules and regulations, already, in Torah and later a refinement in Mishnah and Talmud that whenever the harvest is taken in by the ancestors of this present day generation of Jewry, the law of our faith states that first, specific corners of the fields must not be harvested so that the poor of the land may come and help themselves. Also, that when the people go back to the village from which they came and any ~~sort of harvest~~ grain falls off their bundles, it must be allowed to lie in the road so that the poor also can come and pick it up and use it for themselves. It was the earliest example of people helping each other; it was the custom and law of the land and no self-respecting individual would do otherwise. Furthermore, in every seventh year the land was allowed to lie idle ~~as well~~; another example of how the needy and destitute would come to the fields to pick up whatever was available in order to feed themselves and care for those in dire need. The concept of the tithe, that every man was to give a tenth of his earnings to the needy of his faith, was also instituted among our people and this is but another example of how we cared for our very own. From these simple beginnings, then, from the gathering of the harvest at Succoth time we developed the concept of philanthropy; to the present ~~situation where~~ <sup>day when</sup> Jews give more of their material goods to whatever cause of a Jewish nature than any other people to a similar cause. This is not a matter of bragging or pride or chauvenism; it is a simple fact which has been proved time and again by those of our faith. The fruits and green which you see here were the ancestors of our greatest Mitzvoh; to help those

in need and never to forget those whose standard of life we can improve.

But there are other instances and examples of how Succoth has helped to shape the character of the Jewish people from the most simple, ordinary beginnings. You all know the frailty and simplicity of the Succoh itself; it is no more than a few boards placed together and covered by the greens of the wood and field for protection from the elements. Needless to say, ~~as you all know~~, orthodox Jews not only eat in these make-shift shelters but live in them for the full eight days of the festival. It is reminiscent of the time, centuries ago, when our people travelled across the desert and used the Succoh as a shelter for the night and as a protection against the forces of persecution which threatened to destroy them. A very simple, plain beginning but from it has sprung the concept of the Jewish home, one of the greatest boons which has been placed into our hands and hearts over the years of travail and progress. As with the Succoh, the Jewish home has been transformed over the centuries into quite a different institution than what it was at the very beginning; today it is the standard, the core, the very symbol of all that is meaningful and fruitful in Jewish life. It is the home in which not only families are raised and live from year to year but it is that enclosure where standards are taught, values preserved, ideals enhanced and tradition encouraged. It is the place where prayers are said, the Shabbos is preserved, and love and warmth reign from one member of the family to the other. Without question, it is a Succoh of great proportions made all the more meaningful because of the Mezuzoh affixed to the doorpost of the house. It is the sign of Jewishness without which we would be the poorer and our lives would be the leaner and our beliefs would be the more diluted as we move on the path of life from day to day. It is, then, from these very simple beginnings that a home was built for Judaism to be preserved; a home which has become an institution to which all the world bows in deference and the greatest of respect. The home of the Jew is acknowledged as the breeding place of honor and decency, respect and

dignity and it is an area of concern which, if we will it, can never be replaced nor its influence diluted. We are the inheritors of the tradition of the home and without us there is no chance of its despair & default.

Lastly, one other aspect of our existence which was taught us by the experience connected with the Siccloth festival. We were a wandering people who sojourned from the land of slavery to the borders of the river Jordan and, thence, into the Promised Land. Needless to say, it was a physical as well as a spiritual wandering which aged and matured our people and all of its institutions. ~~and~~ Because of that experience we were never <sup>again</sup> the same. ~~again.~~ Our entire character and depth of understanding of the forces of History were changed and affected; physically we wandered for forty years in a wasteland, in barrenness and desolation only to see the greener view of the Promised Land before our eyes at this season of the year. Spiritually, it was a wandering also; for the decree had gone forth that the evil of the past, the slave mentality and the softness of mental commitment had to be wiped out, must be eradicated from among the people of Israel. The spiritual wandering, combined with the facts of a hard and harsh desolate physical existence, drove us to appreciate freedom in all of its aspects and we saw in this transition truly the start of a new mentality, a new faith and a new people. It was an achievement which has shaped and molded us over the centuries and has its effects on us to this very day and hour. Again, we see the analogy come true. From the small beginnings of a people wandering for decades comes the concept of freedom and endurance, the <sup>principle</sup> principle of equality and tradition which we see manifest in our lives as a religious entity from year to year at each of these festive occasions. But modern man surely understands the sense of this analogy: we also wander as did those before us, from temporary places of the body ~~and spirit to the permanent abodes of the faith, of our fathers~~ <sup>there</sup> for we find comfort, ~~and~~ solidity and meaning in all that was precious to those of the past and manages to sustain and brace us of the present. We too learn

that which is solid, enduring and permanent from the frail beginnings of the Succoh.

These three, then, my friends, bring us to a new realization of our lot in this world of ours. It was simple, plain and frail at the outset but from these aspects of simplicity we have grown and our faith has truly matured. The elements of charity, home and belief in the permanent have become the essentials in our faith for modern Jewry. ~~We can say this in all seriousness, and fully comprehending its meaning, for~~ With it all, the Succoh opens <sup>up</sup> to let the human being view the sky and <sup>permits</sup> ~~let~~ the heavens to cast ~~their~~ shadow and the glare of its stars into the abode of man. In this two-fold concept we see again the lesson for this day of the festival: from the small and often seemingly insignificant can grow important and vital matters: the open ~~sky~~ roof of the Succoh draws attention to the fact that our home is open to all for charity, that our home is the palace of our existence on earth, and that in our home we worship the Lord of Lords from whom all blessings, such as these fruits and greens and produce of the earth, do come. He is the rock, ~~and~~ He is ~~the~~ permanent, and He is the absolute; no better lesson than this can we learn as we dwell in the Succoh from year to year <sup>for</sup> ~~that~~ this is the day of the festival of Succos, the time of the harvest and the time of our great joy." 750 71000 07 01 76

Amen. 5726 / 75

Heb. Tabl., Sept. 25, 1961; Mond. A.M., 1st day Succos.



# 37

Sept 11 - 1961

" Jewish Identity  
Rosh-Ha- 1<sup>st</sup> day

Dep Lt, motivation + feeling - stock  
taking of our lives - or else all we strive for  
is in vain

In article in commentary asking young  
Jewish professionals @ the religion +  
NONE were positive @ US future  
None mentioned the pdst + few supported  
the religion or Zionism.

That's article's effect on dad, on  
us, on the future

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FOLDER #6

JEWISH IDENTITY: --ROSH HASHONO...1st DAY.

My friends, some months ago one of the leading magazines under Jewish auspices sponsored a symposium on a subject of interest to all of us. The symposium concerned itself with the problems of Jewishness and Jewish identity; questions pertaining to their religious feelings were asked of the participating young Jewish intellectuals and, to a degree, we must ask ourselves the same type of questions at this specific occasion. For this day of Rosh HaShono to be of meaning to us, it is not enough to come to the House of God merely for prayer but there must be a total involvement on the part of each of us not only with the symbolism but with the meaning, significance and relevance of the occasion. In other words, a person can make it his business to be here on this holy day, be called to the Torah, listen to the sound of the Shofar, pray all the words and sing the melodies but he may do all of these things in a very mechanical or superficial manner. It is, of course, extremely vital that <sup>The Jew be here</sup> ~~all this be done~~; but, at the same time, religiosity must go deeper than these outward manifestations, ~~which are a part of our faith~~. Within us, on a day such as this, there must be depth, motivation, feeling and a stock-taking of our lives, dreams and desires. Else, all that we strive for this day ~~shall be~~ <sup>is</sup> in vain. It seems to me that as we come before God this day we must ask questions of ourselves: <sup>what</sup> who we are, what does Judaism mean to us, what place has our faith in terms of our daily lives, <sup>and</sup> to what extent are we believing Jews. <sup>2</sup> ~~in every aspect of our lives on this, God's earth.~~ The answers to these questions may not always be satisfying but, at the very least, we shall have fulfilled part of our obligation to Rosh HaShono. <sup>1</sup> To have asked and striven is already part of the answer, <sup>to</sup> ~~the question which must be upper-~~ ~~most in the mind of the serious worshipping member of this congregation.~~

I mention this whole subject of questioning because of its relationship to the symposium in "Commentary" Magazine last April. The editor asked the <sup>type of</sup> ~~same~~ questions, <sup>similar to that is relevant for us on</sup> ~~of~~ this day, of what he believed to be the leading Jewish young intellectuals of our time; he asked writers, scientists, historians,

— university professors, editors, authors, doctors and poets. A goodly number of the men and women asked responded; their answers, as these were published in the symposium, were an event of <sup>religious</sup> (certainly) national, if not international, importance. The entire ~~Jewish~~ community was shocked and shaken to the core of its existence; the professionals were terrified and disheartened; people such as myself who believe in the future of Judaism and Jewishness in all its aspects were sick at heart.

What did these intellectuals write? It is, of course, impossible, to bring their entire presentation to you but some of the more precious gems of their perverse reasoning can be pointed out at this time. "There is nothing less important than being a Jew. Whether you smoke a cigarette is more important. Whether your fingernails are clean is more important. Whether the Yankees win the pennant is more important. As a matter of fact, being a Jew p.314 is so unimportant that I accuse whoever is reading this of a grand waste of time"...or, "The State of Israel has robbed Zionism of much of the fervor p.317 that enabled it to serve as a substitute for religion for so many American Jews"...or, "I have no attitude toward my Jewishness because normally I am not aware of it (and) it fascinates me to think that there are those who p.332 actually believe"...or, "why, living in a time of world chaos, am I now being asked what for me are rather marginal questions, echoes of a past which is not my own? These are not my questions and their narrowness of viewpoint irritates me...as a culture in America, Jewish values are doomed to eventual p.355 extinction and all the trumped-up Chanukohs in the world won't make a particle of difference"...and, lastly, "I am anti-Zionist. Jewish chauvenism is no less despicable than other kinds of chauvenism, and more despicable than many, since it is based on racist ideology (and) in the dispute between p.346 Israel and the 900,000 Arab refugees I support the Arabs". These, my friends, are but random samplings of comment which I have picked out; one could turn to any page and find similar~~d~~ sentiments of more or less the same nature in content. Of course, each and every person is entitled to his own opinion

and preference in terms of his Jewishness but it would seem to me that if ~~our~~ <sup>the</sup> leading young intellectuals can write such things, without even the slightest indication of a positive trend in their midst, then <sup>that</sup> (it seems to me) Judaism in America is in very bad straits <sup>indeed</sup>.

The point of all this is that the thinking of these people is in the minds of others as well. <sup>and</sup> <sup>it</sup> What better time to discuss ~~this~~ than on this most holy occasion when all of us are together before God. Many <sup>Jews</sup> ~~of us~~ feel exactly the same as do these intellectuals although our thinking may not be as refined and our negative attitude may be a little less severe. But we do follow in their footsteps because it is easiest to do so; after all, it is <sup>often hard</sup> ~~not easy~~ to believe, to have great faith, to stand up and be counted as part of the fellowship of Israel. The simplicity of non-belief is far more attractive than the struggle of commitment to a living, dynamic faith which asks for sacrifices of you and me. I can well understand this trend of thought but, without questions, this type of reasoning leaves a great deal unanswered. I do not even ask of these people unity, association, ~~or~~ participation or a sense of belonging; I leave that to those who are more receptive. I do not want to make unreasonable <sup>able</sup> demands on those who would not want to be a part of our religious community but, as ~~a~~ religious leader and as an individual, I resent and resent bitterly the almost total disregard for everything that has brought us to the fore in terms of Judaism over <sup>the</sup> these past five thousand years. After all, we observe the start of the year 5722 this day; ours is not a beatnik type variety of faith, this is not Zen religion, or some weird sect such as flourishes in the Village or on the West Coast and changes its tune and apparatus every two or three months for the sake of appealing to ever new adherents. These grandiose talkers and arm-chair philosophers seem not to understand that this is a religion of worth and value, of principle and ideal, of effort and work, <sup>k</sup> of sanctity and longevity. While some of these <sup>pseudo sophisticated</sup> ~~empty-headed~~ geniuses did us the favor of at least mentioning the word "Torah" not one, mind you: not a

& they miss the kernel of this Misserman's - Is Saint  
& Long.

single writer of all the 31 participants, mentioned either Shabbos, Isaiah, Passover or Amos, let alone Rosh HaShono or Yom Kippur. What kind of a Judaism is that?

Therefore, as a religious leader (and this is my function on this pulpit) I <sup>ask</sup> ~~demand~~ of my people on this day of the New Year three basic elements in order for them to present answers to themselves and their God as they come to the altar with their questions of self-appraisal. First, I demand that all those who would seek to criticize and examine Judaism and the Jewishness which is a part of it, have knowledge (and understanding and depth of view) before they tear asunder. A man who does not know his tradition and how he stands in relation to it, has not the right to be negative and <sup>his is</sup> ~~he has~~ not the place to reject. The same applies to us: the man who does not know the meaning of "Ovinu Malkeinu" or of "Un-sane Tokef" or of "Oshamnu Bogadnu" has no place to bow lower, beat harder or sing louder than the quiet and correct communicant with God. Secondly, after knowledge, I insist that the doubter, the questioner <sup>or</sup> ~~and~~ the sceptic in his examination and investigation of faith show a deep and reverent respect for Judaism. This is not a corpse lying on a slab in some morgue to be cut open this way or that as by some first year medical student; this is not a piece <sup>laying in basement</sup> ~~of~~ merchandise to be turned this way and that, picked up, pulled out, tossed hither and yon and then rejected; these ten days of Penitence are not a vacation to be spent at a resort in the mountains or by the sea<sup>x</sup> and to be considered as holidays for fun and frolic but this is a ~~deadly~~ serious and sacred institution without which our faith would be nothing at all, ~~and~~ the person who does not treat Judaism with respect (and we <sup>have never</sup> ~~do not want to~~ discourage) sincere and positive questioning,) does not deserve to be in the community of Israel whether it be this year or any other. And, lastly, together with knowledge and respect the investigator must place his findings on the scale and weigh them in relation to the judgement of History. Again, not one of the intellectuals of the symposium saw fit to do us this honor. Where is their answer to the

^ in Syn at ocean - view

Spinoza, Maimonides, Rosenzweig, Buber, Leo Baeck  
for seeking ideas which have never v.  
word thought: on 12, 100's, social equality, indiv. resp.  
pogroms, to the concentration camps, to the furnaces, to the firing squads,  
or, on the other hand,  
to the burning Synagogues; to the Warshaw ghetto, to the books, the commen-  
taries, the poems, the prayers, the ~~battles~~<sup>will</sup> for survival? How can you  
speak of Judaism ~~today~~<sup>all</sup> without having<sub>n</sub> this in mind; how can you come be-  
fore God not giving voice to your heritage both good and bad; how can you  
<sup>answer</sup> ~~ask~~ questions without taking all this into consideration.

And as I say this to those writers I say<sup>it</sup> also to you. When you come  
before God today and on the days to follow, then ask not "What is this  
religion into which I was born by accident of nature?" but ask instead:  
"Who am I as a Jew?" Where do I belong, how can I find my way, in what  
area of my life has the God of my fathers sustained and comforted me? ~~and~~  
To what degree do I owe my allegiance to all those of the present, of ages  
past and of the future to make of this day, of this occasion, of this solemn  
hour something meaningful and vital. I sincerely believe that the depth  
of your questions before God will bring with it its own answer, its own  
reward, its own feeling of contentment and spiritual renewal. Then shall  
the occasion of the New Year be of meaning and relevance to each and every-  
one of us and the future of our faith will be more secure. Not emptiness,  
scepticism or irony but knowledge, respect and an answer to history: these  
three and we shall fulfill our obligation and religious responsibilities  
in terms of the Book of Life, in terms of man and God.

Amen

Hel. Tab. - Rand. AM.  
Sept. 11, 1961

#37

#38 9-20-61

YOM KIPPUR

YISKOR

Covers all the ills and pleasures  
in life of Congregants - under roof of  
this Synagogue thru the year  
Need to uphold institution

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FOLDER #6

## YOM KIPPUR--YISKOR.

My friends, the hour of reckoning has come again. All over the world, wherever Jews are gathered, our people are storming the doors of Synagogues for Yiskor. Even those who normally never come near the House of God, are now pushing their way into the hallowed halls of our faith; the most disrespectful, as well as the agnostic or atheist, feel a pang of ~~sorrow~~ and religious association as the hour comes close to the Memorial service. Those who are associated with Jewry in every aspect of a religious life, they of course recognize ~~also~~ the value and meaning of this occasion. One can say that at an hour such as this, when the voice is raised in prayer, when sighs find their way heavenward, when the tears flow freely and the moans of anguish will not be contained, then our people are united. And, I ask the reason "WHY?" It would appear to me that <sup>at</sup> ~~on~~ a moment such as this when the time for Yiskor arrives, people perk up their inner ears, they attune the mind and heart, their souls reach out to those who are no more and, as a united people and faith of Jews: we listen. That is the answer: we listen!

We listen to our husbands and wives with whom we shared so much over the years; we hear their call and their admonitions, we understand their love and warmth and devotion which they used to make our lives more fully meaningful and precious. We feel the tender touch of a woman who by a gesture was able to bring peace into our home; we understand the man's full voice expressing the quiet and infinitely tender yearning within. ~~We hear~~

We listen and we hear the voice of a father as he tells of his dreams and hopes for us, the children. We know of his concern and his strength all fused together in a love which is beyond our understanding until we too see our children grow before our eyes and we voice the same hopes and prayers as did those before us. We listen and we recall a mother's soothing voice as she sat at our bedside, or held our hand, or caressed our head, or even brought punishment to bear for we know deep in our hearts that her gesture was one of unsurpassed love as can only be expressed through a

mother's heart. To all these sounds we listen.

And it does not matter whether this husband, wife, mother or father died this year or last, or many years ago; or right here in our midst or in some far off place. The sounds to which we listen are always the same. The people storm the doors of the Temples for they hear the last anguished cry, they hear the terror in voices <sup>which</sup> ~~who~~ were stilled by tragedy; they hear the final breath of the pious utter "Hear O Israel, the Lord our God, the Lord is One". And by listening, we remember. We recall all that was good and precious in their lives and of our way with them; we yearn with sorrow for them but the veil of darkness has inevitably settled over our eyes, ~~and~~ We know for a certainty that they are no more. There is, then, a stillness beyond which we can not go; there is the stillness of death which gives us relief only on a moment such as this, ~~as~~ All the voices of the past come back ~~to us~~ not to haunt ~~us~~ but to inspire, to lead, to affirm, to love. We all know how much tragedy there is in our lives and those near and dear to us; the young generation must make its peace with the loss of its parents and the older generation must not only cease to cling to the person of mother or father whom they loved but, as time moves on <sup>n</sup> in its unending cycle, must give way to those of their loved ones with whom they were privileged to share much of their adult lives. And, finally, the word of comfort to those who have suffered the greatest tragedy of all: the loss of a child. No more cruel fate could befall someone than this horror but they too can listen and remember: a smile, a word, a song, a laugh and with this in mind they can cease to rebel and anger and in assurance <sup>of the comfort</sup> of time, they can say with him <sup>who was tried beyond all men:</sup> "The Lord giveth, the Lord taketh away; praised be the name of the Lord."

But life and death are not all black. That is why we listen or else we would merely despair. We do go on; there is ~~no~~ way in which we can escape our duty to man and our loved ones, than to keep up their <sup>beliefs</sup> ~~ways~~ and to find ourselves once again for the struggle of a daily living which faced us.

We think of them here, in the House of God for this is the proper place. Why is it that all those who do not believe come rushing to us for this one occasion, at this one time of the year? They know that no matter how little regard they may have for the Synagogue throughout the year, it is still the House of God where they would want to say the prayers. We serve then, a useful purpose to all Jews, believing and otherwise; as a memorial to those of the past, as a symbol to those of the present and as a religious reality to those of the future. The Synagogue must not be allowed to perish; indeed, it must be strengthened and maintained so that this generation and those to follow can hear the voices of the past and listen amidst the sanctity of a House of God.

The answer, then, to what we hear as we listen can best be brought to the fore by your generosity as <sup>you</sup> ~~we~~ help to support the House of the Almighty. We ask you to give to our support to the very best of your ability for here in our congregation the sounds of the past can readily be heard. There are the sounds of tradition in terms of Torah, our prayers, our worship service; there are the sounds of men and women whom we knew and loved as part of our congregational family; there are the sounds of the future what with our two religious schools and our extensive program for young people; there are the sounds of men and women who freely give of their time and effort in terms of our Affiliate groups so that our cause can be furthered and our goal attained. In all these ways the Temple stands as a symbol of meaning and value and it can not be left to chance. It must be supported by all of us, as freely as we are able, <sup>to do</sup> so that the fervor of our tears and the depth of our sighs can have a parallel here in terms of the future. We can honor our loved ones best by deeds: by the manner in which we live, ~~and~~ conduct ourselves, ~~and~~ by being part of granting that assurance that the Temple, their spiritual home on earth, <sup>is</sup> ~~be~~ always ready to serve the cause of Judaism and humanity at all times and for every occasion. Toward this goal of memorial will you not help to the very best of your ability, as generously as possible, as fully as you are able. Then the voices of the past will ring in our ears, hearts and minds in honor, in love and in gratitude for this, their, our memorial. Amen

from Kippur - Wed. - Yishen - IX/20/61



# 39

Sept 20, 1961

"Not Guilty"  
Yom Kippur

In this world we no longer know  
~~what is~~ right <sup>from</sup> wrong - We find excuses  
for our faults in the world we live in - We  
hide behind world tensions - Our values  
have changed and we rationalize our deeds

FOLDER #6

"NOT GUILTY" Yom Kippur.

My friends, in a Jerusalem prison is an individual accused of the world's most heinous crimes. Sixteen years after the end of the second world conflict, war criminals are still being sought, are ~~being~~ tried in absentia and some are paying the price of their deceit by public or furtive execution. If all of these people were found and brought to trial as was the one in Israel, I am certain that, as one, they would plead the same defense: Not Guilty because I was only following the instructions of my superiors. In our own country we have similar stories taken out of the real life episodes of the Civil War, that conflict which tore us asunder as Americans and has yet to hold us firmly again into a whole. The commandant of one of the prison camps, Andersonville, where tens of thousands of northern prisoners died of neglect and filth and brutality, pleaded the same excuse: not guilty, for I was only doing my duty. At that, while this is one of the most infamous examples of man's brutality to man in America, there were many others of a similar nature; of course, not all are known because the north, rather than the south, won the war. Thus, the north's brutality was ~~never~~<sup>not</sup> brought <sup>fully</sup> to the attention of the public. All this is to prove that as we recite the sins of commission and omission this day of Yom Kippur, many of us, I feel certain, regard these proceedings with a rather sceptical eye: we did not really sin, in the sense that our tradition implies or the prayerbook suggests. If anything, we may have been a little unkind toward this one person or on that particular occasion but, surely, not one of us is as evil as the multitude of sins for which we are asked to atone. Not only are we free from sin as far as our own judgement is concerned but modern psychology affirms our lack of guilt. In the first instance, we are not responsible because our attitudes are shaped by our environment. If we grew up in the slums of the city, in the midst of poverty and degradation then surely we can not be blamed for the sins we commit; rather, we ask to be understood and forgiven in the light of the area from which we sprang, because of the ways in which we grew up and

in terms of the struggle which has characterized our lives. On the other hand, if environment does not satisfy our desire for rationalization then we turn to heredity. I am not guilty for my parents were never able to give me the chance I needed to make my way; they lacked quality of character, did not seize the opportunity to teach me right from wrong, and could not distinguish between the blessing and the curse. Thus, if I cut a corner here or there it is all due to heredity but not because I have truly sinned. And, furthermore, if heredity and environment do not answer my problems, I can always fall back on the oldest of ~~all~~ excuses: all is relative. What is bad for him is good for me; each person must look out for himself for no one else will; there is no~~x~~ black or white, all is grey, and if I have sinned at all it is not due to any inherent evil in me at all but merely because I have had occasion to live in a certain manner, <sup>this</sup> ~~which~~ may not always have been pleasant but it certainly gained for me what I had desired honestly <sup>if</sup> ~~but~~ at someone else's expense. If any of us, my friends, use these excuses in order to void our sense of guilt on Yom Kippur, then, it seems to me, we are as guilty as the worst criminal under judgement at this time. While the judges of Israel weigh the fate of one; God sits in judgement on all of us.

But we do not consider ourselves guilty to that degree. I see no one here beating his breast in repentance or throwing himself amid cries of anguish upon the mercy of the Almighty. If that is the case, then what are we doing here and what is the use of this occasion? The answer lies in the fact that the events of our world in our time have undercut and undermined our courage and confidence in ourselves. In simplest terms we no longer know what is right and what is wrong; in truth, very little today is either black or white. The world ~~which~~ we know changes before our eyes: values topple, ideals become invalid overnight and morals are inverted. The truths of our parents' day are being laughed at by the moderns as obsolete and trite or comical in the extreme; who today believes that "honesty is the best

policy", "save for a rainy day", "a penny saved is a penny earned", and "cleanliness is next to godliness" is advice dispensed only by soap manufacturers on television. Again, in the world at large, crisis mount upon crisis and as soon as one fire is extinguished in this portion of our tired globe, it begins to rage anew somewhere else. Thus, a succession of nerve-racking tensions: Cuba, Laos, Algeria, Angola, Tunisia and Berlin. Furthermore, the most inaccessible thing of a few years ago is already old-fashioned today; take, for instance, the other side of the moon which man believed he would never see. It has been opened to us by camera and television. At the very moment when we stand in awe before the super-Jets which fly the continents in hours we become old-fashioned as capsules with animals and men fly through space at altitudes and speeds far beyond our mind's grasp. When one considers the events of our day and age, it is truly heroic to have faith in the simple and ordinary values which once were of such great importance. Man ~~xxx~~ simply shrugs his shoulders in despair and hopelessness before the onslaught of modernity. While in the Middle Ages the greatest worry of man was his entry into Heaven on the day of God's judgement, the modern man's despair has removed him from worry altogether for he is denied reason, purpose and goal for living. Man is no longer personally involved. Sin, then, becomes just another commodity; the words and ideas of this kind of a day seem very much out of date in comparison to the forces at work in our world. If anything is heredity then our backgrounds certainly have not prepared us to deal with modern life; if environment, then we certainly can not be blamed for lack of insight and stamina; and, if all is relative, what are our petty, small and insignificant sins when compared to the majestic forces for progress at work not all about us but above and beyond our ability to understand. Is it any wonder, then, that we have been robbed of <sup>the</sup> ~~the~~ courage and confidence ~~in ourselves~~ by means of which we would make ourselves an observant and a guiltless people? We are no longer tainted by sin because <sup>the</sup> ~~our~~ standards <sup>by</sup> ~~we~~ <sup>which we use</sup> ~~employ to~~ judge our actions have long been superseded and are no longer relevant. I am not guilty for I am but one of many, caught up in a whirl of

iv.

life I never made nor sought and it is impossible for me to straighten myself due to the speed and power of forces which overwhelm me.

Of course, my friends,<sup>all</sup> this is neither an excuse nor a way of life. To the man who seeks to rationalize his guilt in so crude a manner, we say: Nonsense! Of course, life is not easy, it never is; but, to give in and despair, by whatever name you characterize your action, is a blatant miscarriage of justice and blasphemy in terms of the faith of Judaism. The case that one is not guilty because one was commanded into action by superiors was quickly overruled by Israeli judges not too many years ago/ An army commander was tried and sentenced to many years in prison because he dared to wipe out a whole village of Arab civilians in retaliation for some of his own men killed. Better not to have killed and sustained a loss than to descend to the level of a barbarian. There is no justification for a man to become and behave as an animal! This was the voice of the court judging one of its own people; can we not have the ~~same~~<sup>the same</sup> courage to say <sup>be same</sup> and admit our guilt? Of course, it is hard and often frustrating but Truth is real, honor is precious, and worth as a creature of the Divine can never be <sup>lightly</sup> discarded.

Furthermore, while we may be old-fashioned in terms of the ideals we espouse, there is also something valid in <sup>an</sup> ~~the~~ age-old <sup>precept</sup> ~~principle~~ of our faith. If you blame sin and error on your heritage and surroundings, then I refer the guilty Jew to the prophet Ezekiel who centuries ago stated once and for all that which has become the cardinal precept in our faith: each man is responsible for his own errors of judgement and not one else can or should bear the blame. It was for his day a radical departure from ethical principles but as far as we are concerned ~~in our own time~~, it is the law of our faith and it is the way of our life on this earth. Individual responsibility is the key to a human being's existence; we can not escape from our own burdens which we carry with us from one day of sinfulness to the next occasion for repentance on Yom Kippur. Man is what he makes of himself and he is either guilty or clean by virtue of how he stands in relation to God and in relation to his fellow man.

And, lastly, a man must have the courage to withstand the onslaught of his day and age despite its harshness and cruelty. Man, by definition, can never allow himself to surrender; man dare not submerge himself among the multitude to do evil; man can not come before God on Yom Kippur, seeking atonement and asking to be inscribed in the Book of Life for Good, if his heart and mind lack the strength and confidence to assert his right and his personality before one and all. This is our answer to all those pseudo-moderns and pseudo-sophisticates who might say in mock reverence and ill-concealed scepticism of our worship here: what do I get out of this? Our answer would be, in the spirit of guilt and atonement, in the spirit of life and its justification, in the spirit of human frailty and God's great mercy what do I get out of this? I get the courage and the will to live and, if necessary, to die/ It seems to me that this is the ultimate answer to what Judaism asks of its own.

Are you guilty, are you responsible, will you be judged and held to account? It is for God to answer and for you to know in your hearts. But, for us to blame superiors or factors beyond our control or own own inherent shortcomings is a surrender of all that is precious within us. The courage and confidence to live and live properly; that is what we find again on Yom Kippur if we but pledge ourselves to live with one another in honesty, in truth and in good faith. You are guilty and so am I but in the words of the prayer: "Our God and God of our fathers: forgive, us, pardon us and grant us atonement."

אני חייב ואתה חייב  
אני חייב ואתה חייב  
אני חייב ואתה חייב  
אני חייב ואתה חייב  
אני חייב ואתה חייב

Amen/

Heb. Tab. Wed. A.M., Yom Kippur; Sept. 20, 1961



"Not Guilty"--Yom Kippur.

My friends, in a Jerusalem prison ~~sits~~<sup>is</sup> an individual accused of the world's most heinous crimes. ~~Even~~<sup>conflict</sup> 16 years after the end of the second World War, war criminals are still being sought, are ~~being~~<sup>are</sup> tried in-absentia and some are paying the price of their deceit by public or furtive execution. If all of these people were found and brought to trial as was the ~~individual~~<sup>one</sup> in Israel, I am certain that, ~~all~~<sup>as me, they</sup> would plead the same defense: Not guilty because I was only following the instructions of my superiors. In our own country we have similar stories taken out of the real life episodes of the Civil War, the ~~the~~<sup>X</sup> conflict which tore us asunder as Americans and has yet to mold us firmly again into a whole. The commandant of the prison camp in Andersonville, where ~~hundreds~~<sup>Jews</sup> of thousands of northern prisoners died of neglect and filth and brutality, pleaded the same excuse: not guilty for I was only doing my duty. At that, while this is one of the most infamous examples of man's brutality to man in America, there were many others of a similar nature; of course, not ~~many~~<sup>all</sup> are known because the north, rather than the south won the war. ~~and~~<sup>and</sup> thus, the north's brutality was never brought to the attention of the public. All this is to prove that as we recite the sins of commission and omission this day of Yom Kippur, many of us, I feel certain, regard ~~the whole~~<sup>these</sup> proceedings with a rather sceptical eye: we did not really sin, in the sense that our tradition implies or the prayerbook suggests. If anything, we may have been a little unkind toward this ~~person~~<sup>one</sup> or on that ~~occasion~~<sup>particular</sup> but, surely, not one of us is as evil as the multitude of sins for which we are asked to atone. ~~implies~~ Not only are we free from ~~guilt~~<sup>sin</sup> as far ~~as~~<sup>as</sup> our own judgement is concerned but modern ~~science and~~ psychology affirms our lack of ~~sin~~<sup>guilt</sup>. In the first instance, we are not ~~guilty~~<sup>responsible</sup> because our attitudes are shaped by our environment. If we grew up in the slums of the city, in the midst of poverty and degradation then surely we can not be blamed for the sins we committ; rather, we ~~must seek to~~<sup>ask to be</sup> understand and forgive ~~them~~ in the light of the area from which we sprang, ~~from~~<sup>because</sup> the ways in which we grew up and

in terms of the struggle which has characterized our lives. On the other hand, if environment does not satisfy our <sup>desire for</sup> rationalization then we turn to

heredity. I am not guilty for my parents were never able to give me the chance I needed to make my way. [We <sup>were an</sup> ~~are~~ <sup>family</sup> immigrants, my parents were poor, I had to leave school <sup>early</sup> to make a living <sup>and</sup> if I cut a corner here or <sup>there</sup> ~~cheat~~ <sup>truly</sup> ~~someone there~~, it is all due to my heredity but not because I have <sup>truly</sup> ~~sin~~ <sup>sin</sup>ned. And, furthermore, if heredity or environment do not answer my problems, I can always fall back on the oldest excuse of all: everything is relative. What is bad for him is good for me; each person must look out for himself for no one else will; there is no black or white, all is grey and if I have sinned at all it is not due to any inherent evil in me at all but <sup>a</sup> ~~merely~~ <sup>merely</sup> because I have had occasion to live in a certain manner which may not always have been pleasant but it certainly <sup>sinned</sup> ~~got~~ <sup>honestly but at someone else's expense</sup> me what I desired. If any of us, my friends, use these excuses in order to void our sense of guilt on Yom Kippur then, it seems to me, we are as guilty as the worst criminal ~~under~~ judgement at this time. While the judges of Israel weigh the fate of one; God sits in judgement on ~~us~~ all <sup>us</sup>.

But we do not consider ourselves guilty to that degree. I see no one here beating his breast in repentance or throwing himself amid cries of anguish upon the mercy of the Almighty. If that is the case, then what are we doing here and what is the use of this occasion? The answer lies in the fact that the events of our world in our time have undercut and undermined our courage and confidence in ourselves. In simplest terms we no longer know what is right and what is wrong; in truth, very little today is either black or white. The world which we knew changes before our eyes: values topple, ideals become invalid overnight and morals are inverted. The truths of our parent's day <sup>are</sup> ~~is~~ being laughed at by the modern as obsolete and trite and comical in the extreme; who today believes that "honesty is the best policy", "save for a rainy day", "a penny saved is a penny earned" and "cleanliness is next to godliness" is advice dispensed only by soap

manufacturers on television. Again, in the world at large, crisis mounts upon crisis and as soon as one fire is ~~put out~~ <sup>extinguished</sup> in this portion of our tired globe, it begins to rage anew somewhere else. Thus, a succession of nerve-racking tensions: Cuba, Laos, Algeria, Angola, Tunisia and Berlin. Furthermore, the most inaccessible thing a few years ago is already old-fashioned today; take, for instance, the other side of the moon which man believed he would never see, <sup>it</sup> has been opened for us by camera and television. At the very moment that we <sup>stand</sup> ~~are~~ in awe <sup>before</sup> ~~in terms of~~ the super-Jets which fly ~~the~~ <sup>with</sup> the continents in hours we become old fashioned as capsules, animals and men fly through space at altitudes and speeds far beyond our mind's grasp. When one considers the events of our day and age, it is truly <sup>heroic</sup> ~~unbelievable~~ to have faith in the simple and ordinary values which once were of such great importance. Man ~~must~~ simply shrug his shoulders in despair and hopelessness before the onslaught of modernity. While in the Middle Ages the greatest worry of man was his entry into Heaven on the day of God's judgement, the modern man's despair has removed him from worry altogether <sup>for he is</sup> ~~and denied him~~ a reason, <sup>there is no longer</sup> ~~and purpose and goal for living. in which he can be personally involved.~~ Sin, then, becomes just another commodity, ~~and~~ the words and ideas of this kind of a day seem very much out of date in comparison to the forces at work in our <sup>world</sup> ~~world~~. If anything is heredity then our backgrounds certainly have not prepared us to deal with modern life; if environment, then we certainly can not be blamed for lack of insight and stamina; and, if all is relative, what are our petty, <sup>small</sup> ~~little~~ and insignificant sins when compared to the majestic forces for progress at work <sup>not at all about us</sup> ~~in our time & age~~. Is it any wonder, then, that we have been robbed of the courage and confidence in ourselves <sup>by means of</sup> ~~which~~ <sup>we</sup> ~~would make us~~ <sup>ourselves as</sup> ~~observant and~~ <sup>a</sup> ~~guiltless people?~~ We are <sup>no longer haunted by sin</sup> ~~not guilty anymore~~ because the standards we employ to judge our actions have long been superseded and are no longer relevant. I am not guilty for I am <sup>a</sup> ~~but~~ one of many, caught up in ~~the~~ whirl of ~~a~~ life I never made nor sought and it is impossible for me to straighten myself due to the speed

x but above and beyond our ability to understand.

and power of forces which overwhelm me.

Of course, my friends, this is <sup>neither</sup> an excuse nor a way of life. To the man who seeks to rationalize his guilt in so crude a manner, we say: Nonsense. Of course, life is not easy, it never <sup>is</sup>, but, to give in and despair, by whatever name you characterize your action, is a blatant miscarriage of justice and blasphemy in terms of the faith of Judaism. The case that one is not guilty because one was commanded into action by superiors was quickly <sup>overruled</sup> ~~judged~~ by Israeli judges not too many years ago. An army commander was tried and sentenced to many years in prison because he dared to wipe out a whole village of Arab <sup>civilians</sup> in retaliation for some of his own men killed. Better not to have killed and sustained a loss than to descend to the level of a barbarian ~~and Eichmann~~. There is no justification for a man to become and behave as an animal. This was the voice of the court judging one of its <sup>own</sup> ~~own~~ people; can we not have the courage to say ~~the~~ same and admit our guilt? Of course, it is hard and often frustrating but Truth ~~is~~ real, and honor is precious, and worth as a creature of the divine can never be lightly discarded.

Furthermore, while we may be old-fashioned in terms of the ideals we espouse, there is also something valid in the age-old precepts of our faith. If you blame sin and error on your heritage and surroundings, then I refer to the guilty Jew to the prophet Ezekiel who centuries ago stated once and for all that which has become a cardinal precept in our faith: ~~that~~ each man is responsible for his own errors of judgement and no one else can or should bear the blame. It was for his day a radical departure from ethical principles but as far as we are concerned in our own <sup>time</sup> ~~day and age~~, it is the law of <sup>our</sup> ~~the~~ faith and it is the way of our life on this earth. Individual responsibility is the ~~key~~ <sup>we</sup> to a human being's existence, and ~~he~~ <sup>we</sup> can not escape from <sup>our own</sup> ~~the~~ burden ~~of himself~~ which ~~he must~~ carry with ~~him~~ <sup>as</sup> from one day of sinfulness to the next occasion for repentance on Yom Kippur. Man is what he makes of himself and he is either guilty or clean by virtue of

how he stands in relation to God and in relation to his fellow man.

And, lastly, a man must have the courage to withstand the onslaught of his day and age despite its harshness and cruelty. Man, by definition, can never allow himself to surrender; man dare not submerge himself among the multitude to do evil; man can not come before God on Yom Kippur, seeking atonement and asking to be inscribed in the Book of Life for Good, if his heart and mind lack the strength and confidence to assert his right and his personality before one and all. This is our answer to all those pseudo-moderns and pseudo-sophisticates who might say in mock reverence and ill-concealed scepticism of our worship here: what do I get out of this? Our answer would be, in the spirit of guilt and atonement, in the spirit of life and its justification, in the spirit of human frailty and God's great mercy: What do I get out of this? I get the courage and the will to live and, if necessary, to die. It seems to me that this is the ultimate answer to what Judaism <sup>asks</sup> ~~questions~~ of its own, ~~and the world at large.~~

Are you guilty, are you responsible, will you be judged and held to account? It is for God to answer and for you to know in your hearts. But, for us to blame superiors or factors beyond our control or our own inherent shortcomings is a surrender of all that is precious within us. The courage and confidence to live and live properly; that is what we find again on Yom Kippur if we <sup>but</sup> ~~just~~ pledge ourselves to live with one another in honesty, in truth and in good faith. You are guilty and so am I but in the words of the prayer: "Our God and God of our fathers: forgive us, pardon us and grant us atonement."

Amen.

יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ, יְיָ אֱלֹהֵינוּ, יְיָ אֱלֹהֵינוּ  
יְיָ אֱלֹהֵינוּ

#39

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~~40~~

# 40

Sept 19-1961

"Kol Nidre."

"A Mile Wide AND INCH DEEP"

River dredging - alike to duties of whoever  
engaged in field of J. endeavor -

Judaism = stream of life on which we sojourn  
during our existence on earth -

Keep water free of obstacles - constant challenge

~~was~~ Fully working congregation - Hebrew  
school - large membership -

Appeal much needed funds in terms of future

✓ FOLDER #6

"MILE WIDE AND INCH DEEP" KOL NIDREI

Dear friends, during these past summer months I heard of a man's profession which I thought to be most <sup>unusual</sup> ~~interesting~~. ~~It seems that~~ this individual, employed by one of the States, <sup>operates</sup> ~~owns~~ a special kind of barge with which he plys a certain river day in and day out, year after year. His specific task is to dredge ~~the~~ river so that larger boats can sail on it without fear of hitting bottom. His job is secure because it is the kind of river where dirt, silt and sand, as well as other obstacles to shipping flow into it all the time; no sooner has he finished going down river to broaden the lane for ships than he must again steam up river so as never to fall behind in his very special assignment. Now, my telling <sup>you</sup> of this man's occupation may seem a far fetched comparison ~~to you~~ on this Kol Nidrei eve, but it is not so terribly illogical as far as I am concerned. I equate this man's task with the duties of those of us who are engaged in the field of Jewish endeavor; the comparison becomes all the more clear when one thinks of the oft-cited description that Judaism is a "stream of life" on which the worshipper sojourns all the days of his existence on earth. Furthermore, the fact that this man must constantly keep the waters free of obstacles, to keep the river bed at a deep level, is reason enough to elicit the idea that in Judaism, also, one must have Jews who will <sup>steadily</sup> concern themselves with the depth of their faith. For, whether we like it or not, as we look at the ways of our religion in this twentieth century we arrive at the brutal, yet objective, estimate that Judaism's "stream" is also a constant challenge; for, while it may be a mile wide, it is only an inch deep. "Mile wide and inch deep", this is a fitting description of our day and age, and for the concepts of our faith. In the manner of our daily lives we have shed the profound and deeply relevant ideas of our religion and have transformed them into glossy, trite and superficial moral platitudes. We espouse everything but the core of faith; we take advantage of all the fringe benefits without paying due homage to that which is central; we think that just because we are decent people who graciously

consent to love our neighbors when it does not hurt us, that we are at the same time honorable and believing Jews. Nothing could be further from the truth! In our day, Judaism and our relation to it becomes more shallow all the time; therefore, it must be constantly dredged and deepened for us to traverse upon the stream of Jewish identity.

Unfortunately, the shallowness of our time may be seen in many areas of Jewish life. There is a dearth of scholars; books on subjects of interest are no longer being written except by the specialists; ideas of deep consequence have entirely disappeared; rabbis are being ordained in our own movement with special interest only in youth activity while the orthodox rabbi is concerned primarily with "Kashrus" and "Shomer Shabbos". Dr. Eisen drath only recently stated that the criteria <sup>for</sup> ~~of~~ Pulpit Placement Committees <sup>are</sup> ~~is~~ grace of gesture, affability of manner, safety on politics and social action for the rabbi, rather than learning. And, in his report to CCAR, the Exec VP stated "I have never yet had a congregation tell me that they want a scholarly rabbi". Also, in our haste to accept anything Jewish and thus make the stream of Jewish life broader and wider, instead of deeper, we tend to substitute any and all concepts as long as they are somehow related to the faith of our fathers. It is only in a context such as this that Harry Golden, for example, could become a leading national figure for while his descriptions and smells of the lower East Side may mean Jewishness to the Gentile, this is certainly not the case as far as the Jew is concerned. It appears that the prophets of doom who sell us their parcel of disquietude may be correct for if one looks at the occurrences of history, Jews have more often flourished and remained steadfast to their faith in moments of crisis, turmoil and attack <sup>than</sup> ~~but~~ rarely in times of good and plenty. Today, as you all know, we have never had it so good; Judaism is booming; Temple budgets are soaring; membership rosters are zooming <sup>and</sup> ~~but~~ we can only voice the fervent hope and prayer that the Syn. can survive its present day boom. The tragedy of it all is to be seen in the fact that just in this type of a dynamic era of Syn. aff. & inflated rel. school enrollment all is superficial & unreal. The energies of Jews are expended

pended in a thousand different ways; indeed, in all ways except those which lead to a closer and firmer religious commitment. To say that in our time of good and welfare Judaism is bankrupt may be overstating the case but it is certainly our privilege to say that Judaism is a stream of life "a mile wide but only an inch deep." For us to have a future, even in good times, we must constantly be alert to dredge the stream of Jewish life and to remove from our path the obstacles toward progress.

One of these <sup>major</sup> obstacles, to my way of thinking, is the modern sophisticated idea that religion, any faith, has its ancestry in a murky past of magic and superstition which has only recently been refined. The modern youngster who has studied some philosophy of religion in his school or university, and the adult whose mind is receptive to the critiques and discussions of the more intellectual magazines and books, today stand ready to accept this thesis. The individual sees himself as a descendant of fire worshippers and his faith is no more than a modern tribal ritual exercise. As a consequence, Judaism means little and, in the light of this scientific analysis, he can hardly generate enthusiasm for the traditions of his <sup>people</sup> ~~faith~~. The result is all too obvious: the modern receptive Jew has a sense of inferiority in terms of his <sup>faith</sup> ~~religion~~ and thus, even with <sup>adequate</sup> ~~full~~ understanding he <sup>clings to the</sup> ~~sin~~ of misunderstanding and misrepresentation. He deals with the wideness of our faith and he adheres to the fringe because, deep within his <sup>conscious</sup> ~~conscience~~, he is somewhat afraid and perhaps even ashamed to delve into the depth of his identity. He is afraid that, like all the others, he will find only magic, incantations, ritual to sun and moon, or a background of Priests and Levites spouting incomprehensible jargon. Now, of course, this is true of <sup>all</sup> ~~some of the~~ religious customs and practices but as far as Judaism is concerned, there is nothing to fear if we look at our past. We did not begin with fire worship and magic in the tents of our forefathers. It is one of the great falsifications ~~errors~~ of our scientific age that we tend to cast

all our findings into one all-inclusive ~~pattern~~ <sup>world</sup>. But our people, to repeat, were not beginners in faith with magic in mind; indeed, of all the peoples and faiths of the world, their religion began on Mt. Sinai and the "magic" in Judaism has the noble name "Torah." This is the start and the essence of our faith; <sup>our</sup> religiosity was founded with two tablets of Ten Commandments written by the finger of God! This is nothing of which to be ashamed, it is no reason for self-hate and it, certainly, is no cause to wallow in the superficial. The depth of Judaism confronts us; <sup>unfortunately</sup> unused, unknown, unloved but ready for our commitment. While Judaism may be a "mile wide and an inch deep" in our time, just the opposite was true in earlier years: then, Judaism was only depth and the width of it was left to the discontented, the frustrated and the disbelieving.

The unfortunate truth of these observations brings me to the essential point of our message this sacred night. Ours is a congregation where we try, often against almost overwhelming odds, to keep the stream of Judaism flowing, deep and true. Indeed, we too are affected by the trend of the time: yes, our membership is larger than ever before, our financial needs are rising constantly, our affiliate groups function with ever increasing urgency and vitality, ~~and~~ our religious school continues to hold its own against the far more resplendent activities in which our youth engages, and our Branch Religious School into which we have poured so much effort and energy and concern flourishes continually to honor the name and purpose of this congregation in areas other than our very own neighborhood. But with all of these attributes, which we have seen can also help to destroy, we here in this congregation can honestly and in all fairness say that we have <sup>grown</sup> ~~prospered~~ and advanced because of what we are; we have never lost sight of the essentials, <sup>the depth</sup> of our faith in this House of the Almighty. I firmly believe that what we do and say here is as deep as it is wide for the essence of what we do here is to be seen in the type of religious service we offer to the community of Israel. In no other House of God can you find a worship service comparable to this not because of abstract

stained glass windows or modernity in design but because there is here an intensity of feeling and depth of worship which cannot be equalled by most other. We find ~~this~~<sup>depth</sup> in Cantor Ehrenberg who on these Yom Tovim begins his 20th year with the congregation; we find it in the administration as it seeks to point to the future with diligence and pride, we find it in all who in any and all ways are part of the Synagogue and its concerns for what the future will bring.

Because you are a part of this process of growth and because you are the recipients of our honorable service to the Jewish community, we ask you to give to our support to the very best of your ability. During this past week you received a letter of appeal <sup>and explanation</sup> for the much needed funds in terms of our future; we ask you to respond <sup>more</sup> wholeheartedly, <sup>more</sup> generously and <sup>more</sup> meaningfully ~~as you have~~ <sup>than ever</sup> ~~never done~~ <sup>that</sup> before. It is in your power to insure our continuance on a level which does not concern itself with the trite and superficial or with the fringe and dispensable of Judaism but, rather, with the core of faith, with the teaching of Torah, with the depth which was <sup>always</sup> a part of our heritage and is upheld <sup>even now</sup> here in this House of the Lord which you can proudly call your spiritual home. I think we here give the very best; will you not do the same for us? Our needs are great, our hearts are dedicated, our faith is steady in the belief that with your moral and financial support we can not help but be a beacon of true religiosity to all those whose lives are touched by this congregation. It is up to you so that future generations can proudly say of us: in a time of need they were ready to serve, in a time of the superficial they were concerned with the essence, in a time of ease and sophistication they gave their very best. Let our <sup>dream of Jewish life</sup> ~~Judaism~~ be deep, ~~and~~ rich, ~~and~~ rewarding, ~~and~~ clear of all obstacles; with your help and <sup>strong</sup> financial support we can not and will not fail. "Kol Nidrei", for all sins we ask forgiveness; but for all ~~this~~ <sup>that</sup> is good and meaningful we ask for strength, insight and courage of the God of our fathers, the God of Abraham, Isaac and Jacob, the God of you and me.

Amen.



"MILE WIDE AND INCH DEEP" KOL NIDREI

Dear friends, during these past summer months I heard of a man's profession which I thought to be most <sup>unusual</sup> ~~interesting~~. It ~~seems that~~ <sup>Western</sup> ~~this~~ <sup>operator</sup> individual, employed by one of the States, ~~owns~~ a special kind of barge with which he plys a certain river day in and day out, year after year. His specific task is to dredge ~~the~~ river so that larger boats can sail on it without fear of hitting bottom. His job is secure because it is the kind of river where dirt, silt and sand, as well as other obstacles to shipping flow into it all the time; no sooner has he finished going down river to broaden the lane for ships than he must again steam up river so as never to fall behind in his very special assignment. Now, my telling <sup>you</sup> of this man's occupation may seem a far fetched comparison ~~to you~~ on this Kol Nidrei eve, but it is not so terribly illogical as far as I am concerned. I equate this man's task with the duties of those of us who are engaged in the field of Jewish endeavor; the comparison becomes all the more clear when one thinks of the oft-cited description that Judaism is a "stream of life" on which the worshipper sojourns all the days of his existence on earth. Furthermore, the fact that this man must constantly keep the waters free of obstacles, to keep the river bed at a deep level, is reason enough to elicit the idea that in Judaism, also, one must have Jews who will <sup>steadily</sup> ~~concern~~ themselves with the depth of their faith. For, whether we like it or not, as we look at the ways of our religion in this twentieth century we arrive at the brutal, yet objective, estimate that Judaism's "stream" is also a constant challenge; for, while it may be a mile wide, it is only an inch deep. "Mile wide and inch deep", this is a fitting description of our day and age, and for the concepts of our faith. In the manner of our daily lives we have shed the profound and deeply relevant ideas of our religion and have transformed them into glossy, trite and superficial moral platitudes. We espouse everything but the core of faith; we take advantage of all the fringe benefits without paying due homage to that which is central; we think that just because we are decent people who graciously

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Amen.

Heb Tab. Kol Nidrei Tuesday, Sept. 19, 1961.



#4

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Sept 11 - 1961

"Jewish Identity"  
R. H. - 1<sup>st</sup> day

Magazine -

Symposium = Jewishness + J. Identity

Relevance of our feelings during  
observation of Yom Kippur - depth + motivation

Tragedy of modern Jewish life = lack of  
thinking among our young people of faith

FOLDER #6

Sept 11-61

JEWISH IDENTITY: --ROSH HASHONO...1st DAY.

My friends, some months ago one of the leading magazines under Jewish auspices sponsored a symposium on a subject of interest to all of us. The symposium concerned itself with the problem of Jewishness and Jewish identity; questions pertaining to their religious feelings were asked of the participating young Jewish intellectuals and, to a degree, we must ask ourselves the same type of questions at this specific occasion. For this day of Rosh HaShono to be of meaning to us, it is not enough to come to the House of God merely for prayer but there must be a total involvement on the part of each of us not only with the symbolism but with the meaning, significance and relevance of the occasion. In other words, a person can make it his business to be here on this holy day, be called to the Torah, listen to the sound of the Shofar, pray all the words and sing the melodies but he may do all of these things in a very mechanical or superficial manner. It is, of course, extremely vital that <sup>the Jew be here</sup> ~~all this be done~~; but, at the same time, religiosity ~~must~~ go deeper than these outward manifestations which are a part of our faith. Within us, on a day such as this, there must be depth, motivation, feeling and a stock-taking of our lives, dreams and desires. Else, all that we strive for this day ~~shall be~~ <sup>is</sup> in vain. It seems to me that as we come before God this day we must ask questions of ourselves: who we are, what does Judaism mean to us, what place has our faith in terms of our daily lives and to what extent are we believing Jews in every aspect of our lives on this, God's earth. The answers to these questions may not always be satisfying but, at the very least, we shall have fulfilled part of our obligation to Rosh HaShono. To have asked and striven is already part of the answer to the question which <sup>should</sup> ~~must~~ be uppermost in the mind of the serious <sup>worshipper</sup> ~~worshipping~~ member of this congregation. I mention this whole subject of questioning because of its relationship to the symposium in "Commentary" Magazine last April. The editor asked the <sup>similar to what is relevant for us in</sup> ~~same questions~~ of this day, of what he believed to be the leading Jewish young intellectuals of our time; he asked writers, scientists, historians,

university professors, editors, authors, doctors and poets. A goodly number of the men and women asked responded; their answers, as these were published in the symposium, were an event of certainly national, if not international, <sup>religious</sup> importance. The entire Jewish community was shocked and shaken to the core of its existence; the professionals were terrified and disheartened; people such as myself who believe in the future of Judaism and Jewishness in all its aspects were sick at heart.

What did these intellectuals write? It is, of course, impossible to bring their entire presentation to you but some of the more precious gems of their perverse reasoning can be pointed out at this time. "There is nothing less important than being a Jew. Whether you smoke a cigarette is more important. Whether your fingernails are clean is more important. Whether the Yankees win the pennant is more important. As a matter of fact, being a Jew is so unimportant that I accuse whoever is reading this of a grand waste of time"...or, "The State of Israel has robbed Zionism of much of the fervor that enabled it to serve as a substitute for religion for so many American Jews"...or, "I have no attitude toward my Jewishness because normally I am not aware of it (and) it fascinates me to think that there are those who actually believe"...or, "why, living in a time of world chaos, am I now being asked what for me are rather marginal questions, echoes of a past which is not my own? These are not my questions and their narrowness of viewpoint irritates me...as a culture in America, Jewish values are doomed to eventual extinction and all the trumped-up Chanukhs in the world won't make a particle of difference"...and, lastly, "I am anti-Zionist. Jewish chauvenism is no less despicable than other kinds of chauvenism, and more despicable than many, since it is based on racist ideology (and) in the dispute between Israel and the 900,000 Arab refugees I support the Arabs". These, my friends, are but random samplings of comment which I have picked out; one could turn to any page and find similar sentiments of more or less the same nature in content. Of course, each and every person is entitled to his own opinion

and preference in terms of his Jewishness but it would seem to me that if <sup>our</sup> ~~the~~ leading young intellectuals can write such things, without even the slightest indication of a positive trend in their midst, then it seems to me <sup>that</sup> Judaism in America is in very bad straits <sup>indeed</sup>.

The point of all this is that the thinking of these people is in the minds of others as well, <sup>and</sup> what better time to discuss ~~this~~ <sup>it</sup> than on this most holy occasion, when all of us are together before God. Many of us feel exactly the same as do these intellectuals although our thinking may not be as refined and our negative attitude may be a little less severe. But we do follow in their footsteps because it is easiest to do so; after all, it is <sup>then hard</sup> ~~not easy~~ to believe, to have great faith, to stand up and be counted as part of the fellowship of Israel. The simplicity of non-belief is far more attractive than the struggle of commitment to a living, dynamic faith which asks for sacrifices of you and me. I can well understand this trend of thought but, without questions, this type of reasoning leaves a great deal unanswered. I do not even ask of these people unity, association, ~~or~~ participation or a sense of belonging; I leave that to those who are more receptive. I do not want to make unreasoned <sup>ly</sup> demands on those who would not want to be a part of our religious community but, as ~~a~~ religious leader and as an individual, I resent and resent bitterly the almost total disregard for everything that has brought us to the fore in terms of Judaism over these past five thousand years. After all, we observe the start of the year 5722 this day; ours is not a beatnik type variety of faith, this is not Zen religion, or some weird sect such as flourishes in the Village or on the West Coast and changes its tune and apparatus every two or three months for the sake of appealing to ever new adherents. These grandiose talkers and arm-chair philosophers seem not to understand that this is a religion of worth and value, of principle and ideal, of effort and work, <sup>X</sup> of sanctity and longevity. While some of these <sup>pseudo-sophisticated</sup> ~~empty-headed~~ geniuses did us the favor of at least mentioning the word "Torah" not one, mind you: not a

X & they miss the kernel of this observance - sanct. - long.

single writer of all the 31 participants, mentioned either Shabbos, Isaiah, Passover or Amos, let alone Rosh HaShono or Yom Kippur. What kind of a Judaism is that?

Therefore, as a religious leader (and this is my function on this pulpit) I demand of my people on this day of the New Year three basic elements in order for them to present answers to themselves and their God as they come to the altar with their questions of self-appraisal. First, I demand that all those who would seek to criticize and examine Judaism and the Jewishness which is a part of it, have knowledge and understanding and depth of view before they tear asunder. A man who does not know his tradition and how he stands in relation to it, has not the right to be negative and <sup>his is</sup> ~~he has~~ not the place to reject. The same applies to us: the man who does not know the meaning of "Ovinu Malkeinu" or of "Un-sane Tokef" or of "Oshamnu Bogadnu" has no place to bow lower, beat harder or sing louder than the quiet and correct communicant with God. Secondly, after knowledge, I insist that the doubter, the questioner and the sceptic in his examination and investigation of faith show a deep and reverent respect for Judaism. This is not a corpse lying on a slab in some morgue to be cut open this way or that as by some first year medical student; this is not a piece of merchandise to be turned this way and that, picked up, pulled out, tossed hither and yon and then rejected; these ten days of Penitence are not a vacation to be spent at a resort in the mountains or by the sea and to be considered as holidays for fun and frolic but this is a ~~deadly~~ serious and sacred institution without which our faith would be nothing at all and the person who does not treat Judaism with respect (and we do not want to discourage sincere and positive questioning,) does not deserve to be in the community of Israel whether it be this year or any other. And, lastly, together with knowledge and respect the investigator must place his findings on the scale and weigh them in relation to the judgement of History. Again, not one of the intellectuals of the symposium saw fit to do us this honor. Where is their answer to the

pogroms, to the concentration camps, to the furnaces, to the firing squads,  
 to the burning Synagogues; <sup>or on the other hand,</sup> to the Warshaw ghetto, to the books, the commen-  
 taries, the poems, the prayers, the <sup>will</sup> battles for survival? How can you  
 speak of Judaism today without having this in mind; how can you come be-  
 fore God not giving voice to your heritage both good and bad; how can you  
 / <sup>answer</sup> ask questions without taking all this into consideration.

And as I say this to those writers I say <sup>x</sup> also to you. When you come  
 before God today and on the days to follow, then ask not "What is this  
 religion into which I was born by accident of nature?" but ask instead:  
 "Who am I as a Jew?" Where do I belong, how can I find my way, in what  
 area of my life has the God of my fathers sustained and comforted me, <sup>and</sup>  
 / to what degree do I owe my allegiance to all those of the present, of ages  
 past and of the future to make of this day, of this occasion, of this solemn  
 hour something meaningful and vital. I sincerely believe that the depth  
 of your questions before God will bring with it its own answer, its own  
 reward, its own feeling of contentment and spiritual renewal. Then shall  
 the occasion of the New Year be of meaning and relevance to each and every-  
 one of us and the future of our faith will be more secure. Not emptiness,  
 / scepticism or irony but knowledge, respect and an answer to history: these  
 three and we shall fulfill our obligation and religious responsibilities  
 in terms of the Book of Life, in terms of man and God.

Amen

to the burning synagogues; to the Warsaw Ghetto; to the books, the commun-  
pograms, to the concentration camps, to the funerals, to the living squad-  
to the burning synagogues; to the Warsaw Ghetto; to the books, the commun-  
taries, the poems, the prayers, the ~~prayers~~ for survival. How can you  
speak of Judaism today without having this in mind; how can you come be-  
fore God not giving voice to your habits; both good and bad; how can you  
ask questions without taking all this into consideration.  
And as I say this to those writers I say <sup>also</sup> also to you. When you come  
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in terms of the book of life, in terms of man and God.

Amos

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SERMONS

JAN. 1962-MAY 1962

ARCHIVES

#2 Film Review

March 23-1962

guilt and responsibility - How far bodies  
were distributed - The world's response to  
atrocities and injustices

FOLDER #6

## "JUDGMENT AT NUREMBERG."

My friends, to my mind, the film "Judgment at Nuremberg" is one of the most important and one of the finest American pictures of recent years. Produced and directed by one of the most unusual individuals in Hollywood, Stanley Kramer, the ~~film~~<sup>movie</sup> demonstrates once again that if the story is of worth and value, the film must follow suit. This is the case in terms of our film and, also, by those others which also bear the stamp of Stanley Kramer: "The Defiant Ones", "On the Beach" and "Inherit the Wind". It is one of those rare instances where all actors merge under the leadership of the director ~~and~~<sup>to</sup> give us a shattering, devastating, illuminating, unifying whole. At the time when the American screen is filled with obnoxious, juvenile and superficial tripe we ask, Why did Mr. Kramer make so dynamic a picture at this stage of our life? And the answer, it seems to me lies in the simple explanation: the picture ~~was made~~<sup>is intended</sup> to make us think! He achieves his purpose, for the drama which unfolds on the screen not only stirs up but excites contemporary thought; because of him, we are elevated to think and to reflect on some of the ~~contemporary~~<sup>current</sup> problems which face us as responsible human beings in our day and age. From the very beginning of "Judgment at Nuremberg" to the very bitter end a hard and uncompromising theme runs through our minds, as it is spoken by one of the principals: "justice, truth and the value of a single human being"; this is what the film represents, no more and no less. Also, while the story and the message inherent in its presentation are on an extremely high level and surely came first in the view of Mr. Kramer, it must also be said that each and every actor represents the highest achievement in terms of his or her portrayal. Spencer Tracy as the Chief Justice is superb; Judy Garland and Montgomery Clift as two widely divergent personalities who were affected by the horror of life in Nazi Germany are outstanding; Richard Widmark as the prosecuting Attorney who was ~~at~~<sup>present</sup> the liberation of the Concentration Camps and Maximilian Schell as the Defense Counsel who seeks to save a remnant of self-respect for post-war Germany are unusually fine; and, the Judges on trial play their difficult and delicate roles with poise and high skill. There-

fore, it can be said in all honesty that this is a brilliant presentation, ~~and that~~ It calls to the fore ideals and ideas which should be considered by us time and again but, because of their depth and consequence, are all too frequently relegated to the ~~dark depths~~ <sup>deep shadows</sup> of our minds and, what is worse, relegated to the hidden recesses of our hearts.

The film opens sometime after the end of the war. The first wave of resentment has passed, the most obvious war criminals have been judged and executed and now, into ~~a~~ <sup>the</sup> bombed out and defeated city of Nuremberg comes the impartial Judge from America. ~~to~~ <sup>He</sup> presides over a trial of second ~~class~~ <sup>rate</sup> war criminals who are all judges themselves. They are accused of perverting Justice under the Nazi government so as to make the laws ~~of~~ benefit ~~to~~ the aryan, German citizen. ~~The~~ <sup>Our</sup> Judge is a humane person; he goes so far as to sympathize with the defeated enemy and he feels that he can do his job correctly and without rancor. And, to show us and to others, what kind of a man he is, he readily admits that he knows he was not the first in line for this assignment; he was one of the last to be asked and he is only in this position because all others refused to accept ~~the assignment~~. Furthermore, he accepted only because as a Judge in Maine for several decades, he recently lost an election for the Judgeship and now is without a job. In short, one feels that this is a man ~~whom one can trust for~~ <sup>who is completely open,</sup> he represents not only the integrity one ~~associates with~~ <sup>ideally</sup> Maine but all the decency and naive correctness which one ~~associates with~~ <sup>ascribes to</sup> Americans in general. But after a few days of hearing arguments as to why these men perverted their legal ~~statute~~ <sup>calling</sup> to fit the demands of the super-State and with every good intention of being fair in his appraisal of the situation, even this man comes to the point where he can not ~~believe~~ <sup>accept</sup> as truth all the events brought into his court by the prosecuting attorney. This man, filled with the spirit of humanity and the American sense of fair play, time and again shakes his head in disbelief or grasps at his brow in an effort to understand and comprehend. As so many others before and after him, he can not imagine that a nation on as high a level of culture as pre-war Germany could have sunk

so quickly and so willingly to the level of an animal; indeed, to the depth of a monstrous and voracious beast. For these judges on trial are not small political hacks; rather, they are men of great renown and stature, one even was instrumental in framing the constitution of the Weimar Republic.

And here we find the complexity and contrast exemplified in our film: the Judge who can not grasp the horror of the deeds of his fellow Jurists, now accused; the chief defendant who once told off Hitler; the Republican judge from Maine who liked FDR; the trial and all of its implications which is of little or no interest to the outside world busy with events which have already made the ~~forthcoming~~ <sup>results</sup> events of the trial null and void, because of the developing Cold War. And after having seen the films of concentration camp atrocities, he again seeks out this spirit of Germany which permitted all this to come about in the first place. His servant couple tell him that they knew nothing of what went on all around them; in the cafes and beer hall he eats strudel, drinks beer and listens to sentimental music all of which causes compassion to rise within him for the German people and yet conflicts with the terror he has seen and heard in the courtroom. For the matter is just this: it was not only Germany which was responsible in terms of its leaders; rather, all the people of the land have a share in the guilt. In his summation at the end of the trial he states in eloquent terms "if all the leaders of the Third Reich were sadistic monsters and maniacs, these events would have no more moral significance than an earthquake or some other natural catastrophe. But this trial has shown that under ~~the stress~~ <sup>the stress</sup> of a national crisis, ordinary men, even able and extraordinary men, can delude themselves into the commission of crimes and atrocities so vast and heinous that they beggar the imagination". Thus, the indictment should not be directed only against those in the prisoner's dock but against all the citizens of that infamous country <sup>who, by raising the hand in salute, were readily</sup> ~~where one had but to raise the hand in~~ <sup>identified with the</sup> ~~salute in order to accept~~ doctrines and ideas considered monstrous <sup>by</sup> to the cultivated and sophisticated mind. But even this does not tell the entire story. The judges who are being judged are respected and honored men; why

did they permit the law to become a ~~matter of~~ mockery? The judges, in behalf of their defense state that ~~they~~ did not make the Law but only applied and interpreted it. But is this a correct rational for <sup>therefore,</sup> ~~a~~ responsible man? When, as early as 1934, they saw that life would be radically altered, when they had to sign loyalty oaths, when they saw the erroneous application of the law by their fellows and then by themselves, why did these men not rebel or raise up their voices in anger and protest? As the Judge tells the defense ~~prosec~~ counsellor toward the end of the film "To be logical is not to be right. And ~~nothing~~ on God's earth could ever make it right." In this precise, short yet devastating statement the Judge fixes the penalty: no matter what, human beings should not act like animals ~~for~~ they are not animals! Or, again, he pinpoints the error of these deceptively simple and congenial people when he says: "You started toward this destructive end <sup>when</sup> ~~the first~~ ~~time~~ you convicted and sentenced to death the first man you knew to be innocent."

In sum, this would tell us of the intellectual exercise which this film brings to us. The Judges became criminals because they did not allow the Law to be applied equally to all men; rather, they preferred the one to the other and the adherent to the concepts of Nazism won his <sup>c</sup>ase with ease, at all times. And yet, a disturbing question: we know that the leaders were responsible and, also, the German people; but, what of all ~~the~~ people everywhere? Must they not also share in the guilt? The defense brings this point brilliantly to the fore: The world knew what was in "Mein Kampf"; the world did not chastize the Vatican for the Concordat of 1933 which gave Hitler his first great prestige; the world did not ~~disallow~~ the American industrialists who sold the monster his war materials and make a wholesome profit; the world saw nothing wrong when Winston Churchill in 1938 wrote in an open letter to the London Times "Were England to suffer a national disaster, I should pray to God to send a man of the strength of mind and will of an Adolph Hitler." Indeed, the world stands before the bar of responsibility and obligation for it dared to let a monster

roam uncontrolled and, thus, we were ourselves swallowed up in misery. In the final analysis, the individual's guilt for crimes committed and condoned can not be forgotten, whether the years is 1933, 1938 or 1962. The lesson of yesteryear is as pertinent to us of today as to those who refused to accept the onus of guilt in days gone by. A necessary postscript to the film informs us, in stunning irony: "On July 14, 1949, judgment was rendered in the last of the Nuremberg Trials. Of 99 sentenced to prison terms not one is still serving <sup>his</sup> sentence!"

This, my friends, is the story of "Judgment at Nuremberg". It is a devastating <sup>indictment</sup> ~~experience~~ and it propels us to thought, ~~for~~ If we are decent men and women, of any era or land or country, we dare not shirk our obligations and we can not afford to compromise our moral principles. The forces and the words of our film are not trite abstractions but they are hard, solid and highly specific realities. If the world is ever to make up for the tyranny of the past ~~it~~ must first find itself; no task in this behalf is or ever can be too great, for the burden lies on this and all future generations. Not Germany, not the leader, not the German ~~citizen~~ stand condemned but all the <sup>world's</sup> ~~people~~ whose one great contribution to injustice, evil and tyranny was silence; a silence which was heard around the world, which was unholy, sacriligious, pagan. May this splendid film wake us to reality in our own <sup>day</sup> ~~age~~ so that such evil may never <sup>again</sup> be perpetrated ~~again~~ on the face of this globe and in the lives of mankind. The heart is shocked into stillness at the enormity of the crimes committed; perhaps the theme of "Judgment at Nuremberg" can stimulate it to life once again: Justice, Truth and the value of a single human being.

"men.

Heb. Tab., Friday Evening, March 23, 1962.

#3

4-13-62

# Capital Punishment

Its history - Tribal justice -  
Principal of justice - middle ages  
Framework of modern + more sophisticated  
Society - Strictly Jewish point  
of view + Jewish law -

FOLDER #6

JUDAISM'S UNFINISHED BUSINESS: PART IV: CAPITAL PUNISHMENT.

My friends, from the dawn of time until the present, man has taken the life of man. It was Cain ~~who~~ became the first killer; since then man has taken life for four basic reasons: to defend himself, his home and his family; to protect his country; for personal gain; and, lastly, he has killed deliberately and maliciously. ~~those with whom he differed in belief.~~ All this, of course, in obvious contrast to the great Biblical commandment "Thou shalt not kill"; the supreme irony is that all of us accept this work of God in principle or in theory but all too few are ready to accept it in practice. We of modern times can always find a reason or, better, a rationale for our actions even if it involves the taking of another man's life. It is in this context that we find ~~a reason and~~ <sup>the</sup> purpose to discuss one of the great moral issues of our time, "Capital Punishment", which is part IV in our series on "Judaism's Unfinished Business". People of all ages and lands and cultures have always considered it a matter of principle that if one man takes the life of another, the life of the murderer should be forfeited unless there are extenuating circumstances. We can say the same <sup>in</sup> other, more direct or blunt language: man, in certain circumstances, feels justified in taking revenge; indeed, he calls this practice Justice! As a consequence, personal blood ~~revenge was~~ <sup>feuds were</sup> a matter of course in ancient times and among primitive peoples; the tribe has always avenged the death of a member <sup>while</sup> ~~and~~ countries ~~kill to~~ <sup>perpetuate</sup> avenge insults and conflicts under the guise of seeking international Justice and ~~Truth~~ <sup>peace</sup>. [The ~~xxx~~ defenders of the "fatherland" or "motherland" always have God on their side; depending on where you are at the time of battle, the other side is always at fault.] Furthermore, during the Middle Ages especially it was the State which believed itself to be the final source of authority; in a society which was religiously centered and theologically oriented, the State being ~~the~~ closest in <sup>authority</sup> ~~proximity~~ to God on earth felt itself justified in deciding matters of life and death. God ruled the world but the King reigned over man; by process of analogy, the King exercised the ultimate power over the lives of men. While this was true in regard to the average individual, it was

all the more valid in terms of criminals. Any and all types of crime could lead to conviction and subsequent execution.

In the course of centuries, the type of crime which called for capital punishment grew progressively more complex. In the early part of the 15th century, England listed only 17 crimes as punishable by death; but by the end of the 18th century, 350 crimes could lead to execution. Within the context of Jewish Law, the Jewish Encyclopedia lists 15 different crimes leading to the death sentence as emerging out of the Biblical narrative. These 15 crimes are interesting in themselves for they not only include the usual cases of the most popular reasons for capital punishment: murder, treason, kidnapping and rape (~~for our modern times~~) but, also, they bring to the fore items of crime which could be understood only within the context of Jewish tradition and culture: death, for instance, ~~also~~ comes to those who blaspheme ~~the name of God~~, who give false evidence in a court of law, who break the Sabbath, who strike or curse a parent; indeed, if the daughter of a priest does not adhere to a strict moral pattern of life, she may also be put to death because her conduct reflects dishonor and shame upon him ~~for~~ who ministers at the altar of God in behalf of the people of Israel. But while these laws exist and may or may not have been followed according to the strict letter of the Law, people have been in favor of capital punishment over the years for three specific reasons. These are: first, the belief that the moral indignation of the public must be satisfied and that if a crime has been committed it must be properly punished as a deterrent to future criminals. Secondly, the principle of Justice in line with Law and Order must be maintained to make society safe from the criminal element which seeks to live off the property and lives of decent, law abiding citizens. Lastly, people have free will which is God-given. This freedom of choice allows them the power to choose between good and evil, between right and wrong and each man, unless declared insane, knows the basic difference. As a consequence, he who does wrong must be punished; if a man has killed, he too must die. It is in these terms that modern

people approach the problem and they have argued accordingly until now.

But a change is taking place within the mental framework of a modern, more sophisticated and more refined society. It was in 1847 that the first state, Michigan, abolished capital punishment; Rhode Island and Wisconsin followed suit in 1852 and 1853. Many states still have the death penalty but their number is decreasing and, just as important, the reasons for the ultimate punishment are decreasing all the time. ~~The reason for the cause~~ against capital punishment is motivated by the fact that all the reasons for keeping the death penalty are hardly correct. The death sentence has never decreased crime and, as a matter of record, has not affected the numbers and types of crimes in any way whatsoever. Furthermore, the death penalty solves nothing for the person already dead, and revenge, synonymous here with Justice, is becoming a dead issue in the minds of men. This is all the more valid since modern psychology and analysis have found time and again that a killer is not so much evil as sick; the best way to help society is to help the criminal and the more people are helped the better off will be the community in which we live. It was Dr. Carl Menninger who set the tone for this concept by writing: "Abolish the stupid, medieval custom of capital punishment, and you will begin to get scientists interested in fighting crime. Capital punishment must be abolished to help mentally ill, charged with crime". And there are other, extremely good reasons for joining the fight to abolish capital punishment, a cause which I espouse and which is dear to my heart. In the first place, the rich and the powerful can escape many more cases of conviction than the poor, lonely and forgotten. Secondly, there are no absolutes in punishment to fit a crime in any of our fifty states. For instance, while here you die for murder in some states (if taken at face value) you can also be executed for robbing a train, dueling or wrecking a train. Thirdly, there always exists the ghastly thought that an error could be permitted to go by unnoticed; cases abound where lies or errors or perjury have sent innocent men to death. Fourth, a Negro has almost no chance at all to escape the death sentence

while whites fare much better. For instance, an article in the "Nation" tells us that from 1930 to 1952 almost 1500 whites and 1800 Negroes were executed. However, Negroes constituting ~~only~~ only 10 % of the population have suffered almost 54% of the executions. The article charged: "In seven Southern jurisdictions...while 78 Negroes were executed during the 24 years for rape, not a single white man had been executed. And this despite the fact that hundreds of whites were convicted in the same period for the same offense". At the same time you may recall the 1958 case of Jimmy Wilson, an Alabama Negro who was convicted for a theft of \$1.95 and sentenced to death. Only executive clemency on the part of the governor saved him. All this in addition to the reasons already cited: that capital punishment is no deterrent to crime, does not permit us to learn, and does not inspire us to explore the area of punitive criminology on a scientific basis. Altogether, ~~re~~education, mental rehabilitation and life imprisonment are valid countermeasures to the death penalty; [after all, even the cost of keeping a man in prison for life (and even there they can earn part of their keep) can never equal the total value of a man's life when figured in dollars and cents.] Incidentally, a California study shows that murderers make the best prisoners and also the best parolees if and when they are released.

Finally, a word from <sup>a</sup> strictly Jewish point of view. While the death penalty does and has always existed in Jewish tradition, the actual execution of a man was a rare occurrence. Indeed, the Law is filled with technicalities all of which were designed to cause delay and to prevent the actual deed. In one instance, the law states explicitly that if a man was to be convicted for a capital crime, testimony must be presented by two eye-witnesses who actually saw the deed. Circumstantial evidence was not admitted to court and, as a further stimulus to honesty, if it was found that the men who were witnesses had committed perjury, they were killed. And, from the Mishna we learn that once a court, after having sat for seven years, convicted its first person to be sentenced to death. This occurrence caused such a turmoil and horror that to this day this court is

. . . . granted neither respect nor pardon nor compassion. <sup>has</sup> It <sup>has</sup> lived in infamy for all these centuries and it shall always be remembered as the court which took a human life.

Thus, my friends, we see the worth and value in which the life of man was held by our people. As it was the case in those days, so in our own time. The death penalty reaches very deep into man's psyche and philosophy for it touches upon the value and worth of the individual. We believe that there is nothing more sacred and precious than a human life; once taken away, it can never be replaced. While we do not condone murder and all sorts of horrible crime, still we say that the Lord giveth life and it is <sup>in</sup> the province of Deity to take it away, at His will, in His time, at His command. Man does not stand in the place of God; He is not God! Man must help, cure, educate and rehabilitate but never kill himself for, in my eyes, there can be no possible human justification <sup>for man inflicting a death sentence</sup> no matter how emotional the cause. It is in the hope that one day Capital Punishment will be abolished all over the world, perhaps <sup>in a movement</sup> led by the socially advanced views of our faith, that we say: this cause, without doubt, is Part of Judaism's Unfinished Business.

Amen.

Heb. Tab., Friday Evening, M April 13, 1962.

#1 3

# 4

6-9-62

Sha onoth - Yiskor

Family loss and pledge to renewal

#5

6-8-62

PM - Friday

About 10 Commandments  
An Affirmation - acceptance of choice  
to be Jewish and follow traditions  
and live according to its dictates

FOLDER #6

YISKOR--SHEVUOTH.

My friends, at the end of our festival cycle the moment has come again to think of those of our loved ones who are no more. We think of them because for us, in terms of Judaism, holidays always were a time for family gathering. Parents, grandparents and children, brothers and sisters would converge upon the home where in a festive setting, the occasion would be marked and celebrated. We recall the laughter and the joy which made the home one of warmth and love; we recall the interest and concern which made our lives full <sup>and</sup> ~~and~~ meaningful; we think of the noise and festive ~~setting~~ <sup>spirit</sup> which marked the holiday as one of beauty, vitality and consecration. It is the experience of all families of which we speak for surely each one of us has similar memories which stir the heart and call tears to the fore. We conjure up memories of father and mother presiding in our homes, of grandparents sitting in their honored places, of loved ones encircling us with speech, with affection, with endless and boundless love. It may even have been that ~~in~~ at the time we took these occurrences very much for granted; perhaps we were too young or too immature to fully comprehend the beauty of family living. <sup>Nevertheless, it</sup> ~~which~~ added so much to our lives and instilled in us a feeling of appreciation of all that is good and pleasant, <sup>it</sup> ~~and which~~ has helped to shape our character and the basis of our present being.

And then they were taken, one by one. First the elders of the family circle, to be followed by our mothers and fathers; ~~and~~ we are left very much alone. There is a feeling of emptiness and loneliness which we can not escape; there is a void ~~which~~ can never be filled; there is a desolation in our hearts which numbs the mind and constricts the heart, <sup>it</sup> ~~and~~ threatens to defeat the spirit. To some, the loss is all the greater for they have sustained the emptiness of a children's room; their youngster has been taken from them in the midst of light and life. ~~and~~ <sup>No</sup> ~~a~~ amount of comfort or words of consolation can ever fulfill their need for answers which can never be forthcoming. It is a matter of loss which all of us feel, from day to day, but all the more so on an occasion such as this. For now the family circle has been reduced, the festive air has been toned down, the empty places at

the table indicate all too obviously the loss we have sustained and the finality of death. All of us have been touched in one way or another in this manner; how much more desolate we are at seasons such as this when our joy and gladness were so much more in years gone by.

It is in a context such as this that we have ~~our~~ Yiskor services on a holiday of such great <sup>significance</sup> ~~tradition~~. For if not now, when is the time to fully and fittingly memorialize those who have answered the beckoning finger of the Almighty. When we recall the beauty of our holidays at home and in the synagogue should we not do our utmost to assure the continuance of these celebrations for those who come after us? Let them, also, enjoy their festivities to the fullest, let the Temple stand as a shrine in memory of those who are no more, let the prayers and the service reach up into the very heavens to pledge to those whom we loved that they are remembered; indeed, that they shall never be forgotten. And here in our congregation where our family has suffered its losses much as any other we pledge ourselves to renewal, to continuance, to belief, to observance for this congregational family shall <sup>endure</sup> ~~prevail~~ and its membership will always continue to increase. We look at the vitality of our past year <sup>when</sup> ~~where~~ all organizations ~~have~~ labored so diligently in the vineyard of the Lord, we look to our Religious Schools, both uptown and here, where education has been given to our children for their moral and spiritual strength, we look with affection at our youngsters in our youth and scouting groups whom we shelter here and whom we give a spiritual home. <sup>Here</sup> ~~in which~~ they can thrive and develop and grow under useful and Jewishly oriented leadership. In all of these ways we seek to duplicate the feeling of accomplishment and usefulness, of warmth and unity which marked our homes in days gone by. It is for the future of this congregational family, then, that we ask you to help support our institution by your generous and unselfish gifts. We ask you to strengthen our hands, to encourage our efforts, to stimulate our ideas, to contribute of your funds to our needs so that those of the future will one day rise up and call us blessed as we recall those with whom we shared these special occasions in the past... WILL THE USHERS PLEASE COME FORWARD...

Ref. Tol - show with Yiskor -  
Sat. Aft. - 5/9/1962.

4

Folder #6  
Sermon # 5

An Affirmation  
Shewarth

6/8/62

!pe think that the last 5 commandments are not  
important Bc they tell us how to deal w/ others  
but 1<sup>st</sup> 5 - important - man's relation to God  
& self. No other religion & Seelars know  
never purchase that one must know  
Self 1<sup>st</sup> before can deal w/ others

## AN AFFIRMATION.

My friends, this is the "time of the giving of the Law"; the festival of Shavuoth is associated with our receiving the Torah, from God, ~~on~~ at Mt. Sinai. It is this act of revelation which we affirm this sacred day; when our ancestors stood at the foot of the mountain in awe and wonder, being overwhelmed by the thunder and smoke which accompanied the great act, it is at this point that we became one people, one faith, one religion. It would not be too much to say that this act of revelation formed and fashioned us, not only as a people but formulated the strength and fortitude of our character as well. The Ten Commandments, ~~and the~~ <sup>as the</sup> Law of God, have sustained and ennobled us over the centuries; we have experienced much evil and hardship but the knowledge of our heritage and sacred tradition has enabled us to survive and reach this very day. Needless to say, the revelation itself ~~is one of~~ <sup>became</sup> the most meaningful moments in our history; the Ten Commandments represent the finest point ~~for~~ <sup>aspiration</sup> human endeavor ~~for~~ <sup>aspiration</sup>. If we would live according to these ten simple rules of conduct this surely would be a better world in which to live. Thus, recognizing the magnitude and splendor of these basic laws it is the height of irony to conclude that while these Laws were given thousands of years ago, they have never been followed <sup>in their entirety</sup> and have never been totally accepted by the human being, whether Jew or of any other religious persuasion. We have rejected God, use His name in vain continually, desecrate the Sabbath, not to speak of stealing, ~~murder~~ <sup>killings</sup> or coveting the possessions of others; the list is endless, our sins beyond measure. And, strange to say, while we rededicate ourselves each and every year to these laws and to their eternal meaning, man refuses to change and our delight in sinning continues. ~~from year to year.~~

Perhaps a primary cause for this contradiction in terms may be found in the nature of our understanding of these laws. All too many of us make the mistake of believing that the last five of the ten commandments are the most important because they deal primarily in terms of our relationships to others. You shalt not steal, murder, commit adultery, covet and bear false witness all ~~have~~ <sup>direct</sup> their emphasis ~~on~~ <sup>toward</sup> our neighbors, whether near

or far. These last five laws are very similar to our civil laws and, perhaps because of this parallelism, we tend to be concerned more with them. Also, over the centuries we have been conditioned to live for others and to take our fellow man into consideration at all costs; we have learned to designate this a "social consciousness". But, if you will read the Ten Commandments seriously, you will note that these are quite different from our civil laws; they begin not with our relationships to others but, rather, with man's own <sup>personal</sup> commitment to himself and to His God. Introspection, depth, inner peace, knowledge of oneself and one's place in the scheme of things: these are ~~some of~~ the laws <sup>with</sup> which <sup>the</sup> ~~begin our~~ Ten Commandments <sup>commence</sup>. ~~and~~ Only when this religious, moral and individualistic commitment has been fully and explicitly presented, then may the individual Jew turn to others. In our secular world, there are no laws which place man's inner need first and foremost; Jewishly speaking, the Ten Commandments are carefully rendered and logically arranged for a man can only be of service to others if he has learned to cope with himself.

If we wish to speak, then, of an affirmation or reaffirmation to the ideals of the Ten Commandments, we must first turn to ourselves. This is neither a selfish nor a self-indulgent point of view but, in my opinion, in the best of Jewish tradition. ~~It is~~ <sup>is</sup> the first point of order, to find out: who am I, what am I, where do I belong, and once these basic questions have been answered then it is well and good for us, indeed it is vital for us, to turn to others outside our immediate area of concern. Thus, we can say ~~if~~ ~~we wish to affirm Judaism~~ that we are Jews because we want to be Jewish, we feel a need for the totality of our tradition, we want to affirm our own inner life and, above all, we want to achieve a permanent character through those laws and commandments which have been our heritage in centuries gone by and which are ours today not merely by inheritance but by firm choice on our part. In this we find our freedom and with this freedom we reach understanding and commitment to a certain point of view of which we can be proud and which always has and will continue to add meaning and dignity to our life.

It is with these thoughts in mind that we can come to the second point of our affirmation this day of <sup>Sh</sup>hevuo<sup>th</sup>. Once we have made ~~the~~ our own choice then we must learn to be Jews by participation. Judaism is not a body of abstractions, not a theoretical, other-worldly belief, not a vague, insoluble or unrealistic body of principles and ideals. On the ~~con-~~<sup>con-</sup>trary, Judaism is a discipline, it is a system of concrete values, it is a religion which expresses itself best when placed within the framework of our daily lives. The late Rabbi Leo Baeck once stated this very thought in unusually beautiful words: "Every Jew is called upon to manifest the meaning of his religion by the conduct of his life. We should so live and act that all may see ~~the~~ our religion, of what it is capable, how it can sanctify man, educating and exalting him to become a true member of a holy people". As a consequence, we are tied to one another just as were our ancestors at the foot of Mt. Sinai. Prior to the revelation they were a multitude of people, with a loose bond to a varied number of tribes. But after they had all heard the word of God they became as one, their future was irrevocably placed upon all of their ~~sp~~oulders as a responsibility, they had to make their way as one, fight as one, lose as one, win as one for theirs had become a community relationship from which there was no escape and one with which their destin~~ies~~ was involved. Together they shared stirring memories, pride, pain, sorrow, defeat as well as achievement but they well knew that if they were to affirm anything at all in terms of their faith, it would have to be done as a unit~~x~~, as a group, as a responsible organism which had the good and welfare of the children of Israel in mind. This is the second act of affirmation when one recalls the revelation of the Ten <sup>Com</sup>mandments; the choice is ours but once made we must participate for each and every human being is involved, is worthy and has a lasting and meaningful contribution to make to the future and growth of our religious union. And, as an added thought, the unity of man or the Jew only mirrors the unity, oneness, majesty and unique power of God. The Shema states "The Lord is One"; similarly, we the people are one and indivisible.

And now that we have made our choice and want to be Jews, and now that we understand that we must participate in the stream of Jewish life, we come to affirm a third principle of Judaism: that this faith shall prevail. This also finds its basis in the Ten Commandments since at the moment of revelation, for all time, a covenant was established between us and God. This we find in the very first statement: He is our God who brought us out of the land of Egypt; as a consequence, we are tied to Him as we are linked to each other. This Bris, this Covenant, establishes once and for all that we as Jews are not alone, that there is hope for us in terms of the future, that there is a measure of faith and belief which shall sustain us even in the darkest and most difficult moments of the generations yet to come. This is not a unique observation but a statement of fact; we have the experience in centuries past where our people has been attacked time and again, has been threatened with annihilation, has been brought to the point of defeat and destruction but, as if by some miracle, has always survived, has been able to rebound, indeed, has thrived and grown and prospered. <sup>In the meantime,</sup> ~~while~~ the enemy and his hordes have gone down to defeat as has been the case <sup>even</sup> since the pursuing Egyptians were engulfed in the turbulent waters of the Red Sea. Perhaps it is a miracle, perhaps it is an element of luck or chance, perhaps it is a combination of circumstances that has enabled us to reach this day but, at the same time, there are many who would say: the answer lies in the covenant ~~idea~~, spoken of throughout our long history but affirmed at Mt. Sinai in the setting of the Ten Commandments and reaffirmed by each and every generation on the occasion of Shevuoth.

This, my friends, is what we affirm this day of our festival. It is a time for rededication and confirmation, it is an occasion for faith and affirmation for the message of this day is abundantly clear. Ours is the choice for Judaism, ours is the privilege to participate in Jewish life, and ours is the Covenant which links us in spirit to those of our fathers who heard the Law of God and who were ready to accept it. Ours, then, is the task also to accept but more than this; to love <sup>the Law</sup> ~~it~~, to believe in it, and to live accordingly. AMEN.

Bel. Tol. - had sex 27  
Friday, June 8, 1962

XIX 128 -

2. 2. 2.

# 5

#6

6-8-62

Am. Friday  
1<sup>st</sup> Day

Shavuos -

Festival of weeks - festival of numbers  
Omer - number of negative and  
positive mitzvot -

Within framework of counting: that all  
in life, the way of faith + concept of  
Judaism counts for something. Nothing  
left to chance.

Order in the Universe created with order +  
coherence in mind - all detail of world has  
its place + ~~its~~ its logic + consequence is

Folder #6

the correctness is assured - HUMAN  
BEING counts, is worthy -  
Imperfect world - Man's mind capable  
of splendor - leads to contribution +  
Welfare of humanity - Therefore counting  
up of Over - rather than down, which would  
lead to nothing = depressing - emphasizing  
nothingness and void -  
with upward counting = hope + future -  
man can set his sights as high as his  
potential + ability will allow - Towards infinity  
where = contact with him who is infinite - Absolute  
author + creator of Law + Mortals

SHEVUOTH: 1st Day.

My friends, with the observance of this holiday of Shevuoth we come to the end of one of our major holiday cycles. The long period of waiting, which stretches from Pesach to this day, has been completed; the seven long weeks have been fulfilled. And that we are concerned with the <sup>pen-</sup>~~etc~~ <sup>ing</sup> ~~ment~~ of Time is not a matter of accident; the element of counting is very much a part of this season of the year: seven weeks, seven times seven days. Shevuoth, the festival of "weeks" as it is called, all add to the totality of the count. And the <sup>idea</sup> ~~idea~~ of <sup>numbers</sup> ~~counting~~ is to be seen in other respects also. We have counted the Omer for the past 50 days; an institution <sup>the</sup> ~~the~~ origin of which has been largely lost in antiquity although orthodox Jewry <sup>still</sup> ~~still~~ observes this custom. ~~unto this very day.~~ Again, counting is associated with a multitude of numbers which come into play in terms of this holiday; not only the seven times seven but the <sup>Ten</sup> ~~Ten~~ Commandments for this holiday, aside from being known as the Festival of Weeks is also remembered as <sup>13712 / 74 / 15</sup> "the time of the giving of the Law". From <sup>these basic</sup> ~~this figure~~ of ten, we derive <sup>number</sup> ~~the~~ 613 <sup>the</sup> commandments which are theoretically incumbent upon every observant Jew: there are 248 negative commandments and 365 positive Mitzvohs, one for each day of the year. And so it goes; time, numerals, counting are indispensable when one considers this holiday period which culminates with today's festival of Shevuoth. Now, my friends, while <sup>all</sup> ~~of~~ of this is of interest and many hours could certainly be spent in our contemplation of these themes, let us be primarily concerned with the idea of counting itself for this is of the essence ~~to us as human beings and, certainly,~~ to us as Jews. It is part of the tradition of our people, as we count the origin of the Ten Commandments ~~from~~ <sup>from</sup> this day, that all in life, all in the way of faith, all in keeping with the manner and concept of Judaism counts for something. In short, when we speak of counting, we can say that the first principle to be enunciated is simply this: everything counts and, conversely, nothing is left to chance.

The simplicity of this idea is misleading for the consequences of it are many and touch upon all areas of life. ~~as we live it.~~ The sun, moon and

stars are in their appointed places and the Universe as we know it has been created with order and coherence in mind. The ways of Nature are correct and the belief in righteousness is justified. Each and every creature on earth, or in the air, ~~on~~ within the confines of the sea has <sup>its</sup> ~~his~~ place and, therefore, the phrase of the Negro spiritual "His eye is on the sparrow" is valid for this and all generations of men. If man could or would only take this belief to heart then, certainly, the heart-rending questioning of his mind would be placed at ease. No longer would the cynical "why" come to the fore but man would learn to understand that the ways of God are not our ways and that it is not always possible for us to comprehend or understand the workings of the Almighty. But this utopian theology can only be attained once man follows the lead of the tradition of our fathers: everything is counted, there is no <sup>deficit</sup> ~~surplus~~ and no excess but each and every detail of this world has its appointed place in the scheme of things and the logic, the consequence, the correctness is assured.

And from this assumption comes the second principle within the framework of counting. Not only that everything is accounted for and has a certain specific place but, more vital even than this, you as a human being count. In our time of group action and community belief this is a radically different concept than the one with which we are accustomed to dealing. The individual, you and I and the next fellow, are counted, are worthy, are needed and with this in mind our entire outlook on life changes and is ennobled. While it is true that we believe in the order of the Universe, there is still no perfection as far as the human eye can see. And here, perhaps more than in any other area, we can make our contribution to the world at large and to the lives of men. For while our world is imperfect at this stage of its development, still the mind of man is capable of great and unusual splendor. We have been given the privilege to think, to investigate, to ~~to~~ analyze, to dissect and to inquire and with this gift of an inquisitive mind some of the great progress of past centuries has come to pass. This too is our contribution to the welfare of all humanity. We have discovered

both good and bad, for illness and health, for death and for life, for scientific advancement or retreat but in each and every instance, it was the mind of man which lent itself to the process of discovery so that each human being involved was of value, of meaning and of the greatest significance. In the same manner, if not on as grand a scale, you and I do count and it is with the counting of this season of the year, ~~that~~ we call it to the fore since at one time, many many centuries ago, we counted enough to have been given by God the Torah on Mt. Sinai.

And, this giving of the Law leads us to ~~our~~ <sup>the</sup> third principle associated with the element of counting. In our day and age, we are very much concerned with the count-down; not only with missiles and men being shot into the air to orbit the ~~universe~~ <sup>globe</sup> which is ours but there is the count-down which leads us all to zero, to annihilation, to destruction, to despair as we contemplate the arms race in which our country, as so many others, is involved. Where will it lead, what will be the end result, to what lengths do we go to assure our peace, when will the first mistake be made, when will ~~the~~ wrong button be pressed, when will panic overwhelm us? The count-down is more than a technical expression; at one time we were at the heights of peace and well-being, we were filled with nobility and honor, with dignity and prestige but now in <sup>an</sup> ever increasing tempo, we retrogress ~~for~~ <sup>as</sup> we come ever closer to the destructive number of zero, with all it implies. How interesting, therefore, to note that when we as Jews count the Omer which leads us from Passover to Shavuoth, there is a count-up, from one to 49 days and the end result is not destruction but life, holiness, commitment, sanctification, and a feeling of closeness to God. For at that point the Torah was given; as opposed to our modern count-down, this was a beginning the totality of which we have yet to recognize ~~the~~ <sup>and</sup> the full promise of which has not yet been realized. For uncounted generations our people have attempted to fulfill the vastness of our ~~our~~ commitment in terms of the revelation of Mt. Sinai; it is an unending task for there is no limit to the number at which we shall have attained the very best, the very finest,

the most noble and the most holy. In Judaism, then, we speak of a count-up while in the world at large, we are dangerously close to a count-down, the finality of which shall wreak vengeance and destruction upon each of us.

Thus, my friends, if anything at all, the counting at this season of the year reflects our concern with time, with the use of it, with its precious <sup>quality</sup> ~~use~~ and with the counting of all we represent. "or as we understand that everything counts, and the fact that you count we can also give time to count our goals and beliefs, our assets and our goods, <sup>this</sup> not in a material sense but in that measure which shall be worthy and enduring, and by means of which we shall be privileged to make a meaningful contribution to the lives of men. The element of counting, then, can find many expressions ~~as we have already had occasion to note.~~ But none is of greater consequence <sup>us</sup> than the counting of the Omer, starting at one and bringing ~~the total~~ to this Shavuoth day; a symbolic adding and a meaningful commentary on the state of our world in this day and age. Perhaps we may offer the thought that with the principle inherent in the counting up, rather than the count-down, there is hope for each of us for now and for the future. If man <sup>persist</sup> in counting downward, then the whole psychology of his being becomes depressed for the end result can only be: nothing, zero, void and emptiness. But, with our method of counting upward, there is no limit, there is no end in sight and man can set his sights as high as his potential and ability will allow. The limit, if it can be termed as such, truly is infinity and at that point we come into contact with Him who is Infinite, who is Absolute and who is the author and creator of Law and Mortals. Everything counts, you count, and we all count upward toward Him; is this not only right and proper when we acknowledge once again on this festival day, that the Torah was given to us, to you and me as well, as a keepsake, as a heritage, as an incentive to be a source of blessing unto all the children of men.

Amen.

Heb. Tab., 1st Day Shavuoth, Friday A.M., June 8, 1962.

#6

6-1-62 A Memorial Day Remembrance

War and Peace viewed  
in context of Jewish Tradition  
and History.

#7

FOLDER # 6

## A MEMORIAL DAY REMEMBRANCE.

My friends, one need not be overly perceptive to realize that this is an era of war; if the conflict does not affect each and every one of us with a rifle in hand, nevertheless the act of war is all too real. While we are safe in our homes and land, ~~conflict~~<sup>have</sup> and destruction rage ~~ferociously~~<sup>fiercely</sup> in far-off Asia and Africa; whether we want it or not, these battles touch us ~~in some manner~~ either directly or indirectly. The war, while far away, is ours also! Making note of this inescapable circumstance on a Sabbath eve but two days removed from Memorial Day we would do well to look into the question of peace and war as ~~this~~<sup>it</sup> is reflected within the context of our Jewish tradition. At first glance, of course, we would be correct in assuming that Judaism speaks for peace but this would be the height of oversimplification and naivete. It is self-evident to all those who know of our faith to maintain that the quest for peace is part of our religious and moral mentality; at the same time, there is a serious concern for a just peace and, nonetheless, we have always advocated war when the reason for such drastic action existed. In other words, ours is not a faith which speaks for peace ~~above all~~<sup>at any price</sup>; our religious philosophy acknowledges and recognizes the sad but pertinent fact ~~in the nature of human affairs~~<sup>at</sup> that some time we must take up arms, must fight, must battle in order to win for ourselves that point of contention which we believe is right and proper. And it was the same in ancient days, when our people fought to maintain their existence and sought entrance into the Promised Land. The battles we fought were always described as "God's Wars" and the vigor, zeal and ~~elimination~~<sup>discrimination</sup> of the children of Israel were matched only by God's great anger, wrath and power. Many are the times when we termed the Almighty a "Lord of Hosts" and described Him as being "mighty in battle"; these were not ~~simply~~<sup>the historical</sup> descriptive phrases but had a very real and concrete relationship to ~~events~~<sup>events</sup> in which our people participated. You may recall the famous incidents ~~which occurred particularly during the time of David and subsequent campaigns when the Ark of the Covenant was always carried into battle, before the assembled army much as our flags preceded us into the conflict in modern times. Also, in addition to~~<sup>in King David's time:</sup>

the Ark, which was used as a ~~sort of~~ good luck symbol, the stirrings of conflict were announced by the most holy of religious objects, the Shofar. It was blown to advise the people to prepare themselves, to enter the fray, to charge into the midst of the turmoil. In a certain manner of speaking one can readily conclude that the Shofar was the predecessor of our modern bugle for any soldier of the present era will recall to what extent the bugle's notes regulated the hours of his day. And, as if to document the right of the people to face the enemy and seek his destruction, the Book of Leviticus states unequivocally: "thou shalt not stand idly by the blood of thy neighbor. I am the Lord."

But, perhaps the most stirring cry for war is to be found in the little known prophet Joel, who <sup>in</sup> an obvious play on words reverses the ancient call for peace <sup>by</sup> Isaiah: Proclaim ye this among the nations, Prepare war! Stir up the mighty men, Let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning hooks into spears; let the weak say: I am strong." It is out of this context that we can best understand Judaism's belief in terms of war and peace; of course, we favor peace but this has not held us back from echoing the words of this prophet: Prepare war, stir up the mighty men. And because this has been our attitude over the centuries, we have been part of a radical departure from the norm of western religion, as we may understand it in its most ideal form. It is the Xian faith, of and by itself, which has echoed over the years the phrase which all too few Xians obey: if a man smites you on the left cheek, turn to him your right cheek. The meaning of this phrase, of course, leads to a negation of any and all conflict; at one time the Xian philosophers and theologians felt that the application of this phrase to the lives and deeds of men might bring to pass the universal age of brotherhood and love which is so vital to their point of view. Unfortunately, the world was not ready for this type of orientation, be it applicable or not. At the same time, it is out of a phrase such as this that the category of conscientious objector arises; needless to say, this is a Xian <sup>development</sup> ~~type of thought~~ with very few men

who believe like this being Jewish and there is certainly no basis for this type of belief within the context of the Jewish tradition.

But while there is evidence for war also within Judaism, the emphasis without question is on the problem of peace. But, to repeat, a peace which is just and right and correct and proper. The illusion of peace or the unreality of peace was branded as such centuries ago by Jeremiah, much as a modern prophet might <sup>repeat</sup> ~~say~~ the words ~~in our own day and age~~. We too feel secure ~~and at peace~~ but the manner of our <sup>hostile</sup> conduct, the way of our <sup>bellicent</sup> speech, the funds expended on weapons and <sup>on</sup> the race for arms supremacy all belie the use of the word peace in an era as unstable and basically as insecure as ours. Jeremiah phrased it ~~more~~ directly and ~~more~~ pertinently: ~~than any other~~ "They have healed the hurt of my people lightly, crying Peace, Peace, when there is no peace!" Thus, we find ourselves with a parallel to experiences and incidents which were real thousands of years ago and are <sup>valid</sup> ~~as real~~ in our own time. The situation, then, demands of us quite a different outlook and concern: not just <sup>noble</sup> ~~words and~~ phrases and lofty prayers or vague beliefs but a direct approach, a working arrangement, a dedicated citizenship and a believing humanity so that the words of Isaiah might come to pass: "the work of righteousness shall be peace and the effect of righteousness quietness and confidence forever". It is with these thoughts in mind ~~that~~ we come to the proper evaluation of what peace implies, even in our own time. And it is in this type of context that we can pay proper tribute to those of our dead who have answered the call in the service of peace; who can forget the rows of graves at our cemeteries scattered around the vast face of the earth, men forgotten or men remembered, actions neglected or actions which stimulated, beliefs renounced or faith affirmed, homage paid once a year on Memorial Day or tribute rendered with every word we utter, with every deed which projects us toward good, <sup>as</sup> ~~with~~ every act of faith performed in trust that those who lie within the earth shall not have died in vain and that the glory of their lives shall not be confined to their heroic deaths but to the future of us, the dedicated living.<sup>2</sup> These are the lessons which Juda

ism teaches <sup>also</sup> ~~as well~~ and ~~represents in honesty and simplicity for~~ we do not reject the fact that they ~~have~~ died intent on destruction but we honor their deaths in terms of a better life for those who remain and who have profited by their actions and intent. What better word, then, could be found within Judaism to express this than Sholom; not only in its most strict definition but in terms of greeting, of farewell, in terms of prayer and in terms of life itself. Peace, therefore, becomes more than a word, it is an ideal which transforms us all for good, for meaning and for the general welfare.

And it is precisely these people who use Sholom each and every day a thousand times who rose to do battle when they were faced with annihilation. Again, it is not a contradiction but a rightful action such as we find within our tradition; both peace and war exist for us, and the choice is ours. It can be appreciated, then, how great a portion of our tradition and heritage is affected by our belief in the coming of a "messianic Age, an era of brotherhood and good, a time of goodness and decency in behalf of all the peoples of the world. Once upon a time, this belief was tied to the concept of the Messiah, who would heal the sick and hold up the lame and revive the dead and cheer the faint of heart. However, liberal Judaism has gone beyond this limited idea and has appointed, in a loose manner of speaking, each and every human being to be a Messiah unto himself: to bring to pass that Messianic ideal which is in our power to attain. By what we do, say and the way we act: thus shall decency be established; by the justice and righteousness of our dealings and the confidence in our cause, shall peace be <sup>attained</sup> ~~established~~ by the strength of our convictions <sup>we</sup> ~~which~~ shall <sup>we</sup> decide between right and wrong, good and evil, yes or no, accept or reject. ~~shall our choice lead us aright and shall our position be made abundantly clear to one and all for the sake of those in the present and for the sake of those in the future.~~ It is Judaism which gives us the right for this choice without being hypocritical; we can espouse war if the cause is proper and ~~still stay within the confines of our religious beliefs~~; we can accept peace in the best tradition of Judaism <sup>seeking to</sup> ~~and, to reverse the words of Joel and Isaiah had intended them~~

"beat our <sup>swords</sup> ~~spears~~ into plowshares and our spears into pruning hooks, nations shall not rise up against nations, neither shall they learn war anymore." Or, for completion of the freedom granted us, we can question the right of peace and war and act accordingly for out of conflicts and contests such as this has the case for Judaism hardened and has our people survived.

There remains, then, my friends but one more aspect of peace which is; however, self-explanatory. It was the Psalmist who said in his effort to tied the strings of war and peace together, and who spoke in his desire to <sup>find</sup> ~~reach~~ the ~~real and~~ basic cause <sup>for</sup> ~~of~~ war and peace and the difference between, it was he who understood better than most that it is incumbent upon man to ~~to state his case, to make his presence felt and to~~ act out of the truth of his heart: it was the Psalmist who said "Peace be within thee". And, if this be accomplished then the cause for world peace surely would be enhanced, the strivings and yearnings of man for greed and power would abate and the ~~cause~~ <sup>ful life</sup> ~~for~~ peace might yet be achieved. Out of such stirrings of hope, tied intimately to the depth of each human being, might we remember those who have died and those who shall not be forgotten. Peace be within thee, and all in this land and to all mankind we say: Shalom.

Amen.

Feb. Tab., Friday evening, June 1st, 1962.

# 7

# 8 5/25/62

The Rothschilds

Frederic Norton

FOLDER #6

Bork review

Story starts with first member of clan,  
residing in Frankfurt - Name = Mayer  
Amschel - lived in House w Red Shield  
above entrance, known as house of the  
Red Shield so Mayer in caption + yellow

Badger, changed his name to Rothschild  
Historical developments of 18-19 Cent.  
Fortune made with <sup>our</sup> Kings upheaval  
of time in Europe - Developments of  
electric generators, steam engine, Telegraph  
Napoleons sweep of continent + Frankfurt  
became independent Duchy at that time  
+ Jews even bee. citizens as well.

"THE ROTHSCHILDS" by Frederic Morton.

My friends, it is our pleasure this Sabbath evening to discuss <sup>a</sup> ~~one~~ of the fabled, ~~and~~ almost legendary, names <sup>in</sup> of Jewish History and of world finance: Rothschild. We come to this point because of a book recently written by a young man, Frederic Morton, who was intrigued by this illustrious and somewhat mysterious family which has left <sup>a</sup> to vital and ineradicable imprint upon the course of events within the last 200 years. Our author is a Jew, was born in Austria, <sup>was</sup> and forced to flee the tyranny of Nazism and came to this country in 1938. He was educated in this city, ~~is totally integrated into the American way of life,~~ by virtue of his writing talent has been associated with a number of magazines, ~~and~~ the pilot project for this book on "The Rothschilds" was first <sup>proposed</sup> ~~presented to him by~~ Holiday Magazine. Out of this cursory research he developed an intense interest in the human side of this unusual family; the Rothschilds, as it were, became for him a puzzle which had to be solved and clarified if not for the sake of the general knowledge then certainly for his own curiosity and desire for truth. As a consequence, Frederic Morton wrote this book, ~~and~~ he began his story with the first member of the clan, who was to become the head of the household, residing in the Jewish street of Frankfurt. His name was Mayer Amschel, he still wore the caftan and yellow badge, he was sent to study in the great Yeshivos of his day but he preferred not to be a rabbi and returned to the little street of his youth, to the yellow badge and to the filth and degradation which characterized a ghetto environment. He returned, in fact, to the house which had been his family's for years; it had a Red Shield above its entrance-way and thus it was known as the house of the Red Shield, a translation from the German would render this: the House of Rotshild! And it is <sup>for</sup> ~~in~~ this <sup>reason</sup> ~~manner~~, that the family of Mayer Amschel took on a second name.

Our author, Mr. Morton, takes this patriarchic figure to heart; he sees in him the ancestor of us all. But, as our author freely admits, he is not writing history; rather, he prefers to deal with the human side of the family. As a consequence, the historical developments of <sup>18<sup>th</sup> & 19<sup>th</sup> century</sup> ~~this time~~

play a small role in our narrative and, it seems to me, this is a pity for one can understand the House of Rothschild only if its membership is placed into historical perspective. For, to oversimplify the growth of this private empire is false and misleading. For instance, the author tells us that the family grew so wealthy because Mayer Amschel made good use of his five sons, as messengers, as informants, as business representatives. And, from these small beginnings they would soon rule the <sup>financial</sup> world. But this does not allow us an insight ~~at all~~ except <sup>to</sup> ~~that we can~~ say that the five sons of the little old man on the Jewish street in Frankfurt were smart enough to take advantage of their opportunities. On the other hand, one must understand that the Rothschild fortune was made in a time ripe for exploitation, in a time when upheaval rather than security was the watchword for Europe, in a time when new discoveries shook the world each and every day. It was the era which saw the development of <sup>generators which produced electricity,</sup> ~~electricity with the aid of a generator,~~ the steam engine was perfected, the telegraph was invented, and Napoleon swept the continent to change the face of Europe. Furthermore, it is very possible to surmise that Mayer Amschel would never have made any progress ~~whatever~~ had the seven years' war not ended and had Frankfurt not become an independent Duchy at the very time when Amschel returned from the Yeshiva, at the very time when equality of citizenship was granted even unto the Jew. As a consequence, what with Frankfurt being a leading trade center, Amschel Rothschild could mingle with citizens of the world, he could exchange their currency at a profit and he could teach his sons to take advantage of each and every upheaval <sup>by shrewd manipulation - throughout the era of</sup> ~~so that they could be a part of the grand solutions~~ <sup>which reappportioned Europe</sup> ~~worked out at the conferences which dotted the era,~~ under the chairmanship of Metternich. In this manner, Mayer Amschel of the ghetto could not only mingle but when the German Confederation was formed he <sup>was</sup> ~~could be~~ available for appointment as treasurer and, later, as the first Finance Minister of the Prussian Empire. It is with these <sup>concepts</sup> ~~beginnings~~ of history in mind that we can understand the fantastic growth of the Rothschilds; unfortunately, our author does not mention these developments and, as such, gives us a

human interest story worthy of our tears and laughter but hardly a well-written, well<sup>ly</sup>balanced, objective analysis of what made this family great. We can only conclude that, in general terms, while this book is of interest it is of little value.

It is of interest because the Rothschilds were of unusual stock. They certainly had foresight, vision, perception and this intelligence made them into the greatest and wealthiest financiers on the continent, perhaps in the world. Furthermore, they remained wealthy since <sup>Rothschild men</sup> they always intermarried <sup>this saved keep their names tied to their own family tree.</sup> and ~~no Rothschild ever married a non-Jewish woman until 1960.~~ Their wealth was phenomenal and their prestige immense. They were a principle first and human beings second. They were a NAME and it was never sullied. For instance a Rothschild daughter wanted a harp, and her father bought one of pure gold; one Rothschild had an estate which featured a Japanese garden, the Japanese ambassador at the time stated that nothing like it existed in Japan; one of the English Rothschilds kept an entire symphony orchestra at his beck and call for he enjoyed leading it as a hobby. Also, it is stated that when a youth asked his father about the other nations of the world, the typical Rothschild answer was: you need only know about two classes of people, our Mishpocho and the others. And, it might be added, this was not a joke but a fact for no other name or family could even approach the Rothschilds in any manner of speaking. The only time that Queen Victoria called on a private individual was when she went to a Rothschild; when the Duke of Windsor abdicated the throne of England, he went into seclusion at a Rothschild estate; the checks of the Bank of Rothschild are seldom cashed for they are worth more as souvenirs than the money they represent. And, even one of the Montefiores, surely one of the great names of English Jewish history, was not admitted into the <sup>family</sup> banking establishment without a battle. Indeed, such was their wealth, that the Suez Canal was bought by England only after the Rothschilds had expressed their willingness to meet the costs; no one in England at the time had enough money in reserve to conclude the transaction except a Rothschild, of course.

But while all of these accomplishments were phenomenal, the great wealth of the family never lagged, even in the worst of times due to the foresight already mentioned. The Rothschild Bank financed one of the major undertakings of the 19th century, the rise and expansion of railroads. In prior years, only aristocrats travelled but now the peasant also could avail himself of this new mobility and the Family <sup>had the foresight to exploit this,</sup> ~~financed it in Europe.~~ Also, while post war taxation <sup>+ Hitler's ruthlessness</sup> cut deeply into the family's reserves, they were sufficiently astute to buy 500,000 acres of land in Canada with sole rights for development; thus, they became involved in lumber, minerals, power and, of course, Uranium. The Prime Minister of New Foundland called it "The biggest real estate deal on this continent in this century" and Winston Churchill termed it "a grand imperial concept". It is with ideas such as this, and the power and affluence to <sup>support it</sup> ~~back it up,~~ that the Rothschild family survives and, indeed, <sup>glen</sup> in our time of heavy taxation and curtailment, prospers.

But one can not speak of Rothschild without delving into Jewish matters ~~at the same time~~ for it must be said to the eternal credit of this family group: they never forgot their Jewishness even in times of great trial and anti-semitic tribulation. Old Mayer Amschel's wife wore her Scheitel with pride <sup>+ it was not until 1960 that a Rothschild male married a non Jewish woman.</sup> and the French Branch rendered invaluable service to the colonization of Palestine; <sup>they</sup> ~~and~~ helped to form the basis of land-settlement which became one of the great forces of Jewish survival in past years. At one time, one of the Rothschilds even offered to buy the Wailing Wall from the Arabs and transport it stone by stone to a safe place. But, in <sup>wire</sup> realistic terms, one can say that thousands upon thousands of Jews were saved because of the largesse of the Rothschilds and their interest in their coreligionists. In a time such as we have only recently witnessed where many of our people turn away from their faith because of <sup>The</sup> ~~Xian~~ <sup>which offers</sup> advantages, the Rothschilds stand out as an example of fortitude and right, as examples of orthodoxy and community <sup>commitment</sup> ~~life~~ while <sup>they</sup> ~~all~~ could easily have led <sup>the way</sup> to assimilation and conversion. One prime example of their steadfastness may be seen in the very

famous case of the English Lord Rothschild who for 11 years fought to be seated, as a Jew, in Parliament and was always refused because he would not take the oath with its Xian references. It was he who opened the door to Jewish participation in English political life; soon thereafter, a Rothschild was granted a Peerage and thus was the first to be seated in the House of Lords. It was to a Rothschild, incidentally, that Lord Balfour wrote the declaration for a Jewish National Home in Palestine upon which <sup>letter</sup> modern Zionism is based. From the Jew Street in Frankfurt to the House of Lords was a long, trying, tedious and harsh road, laden with obstacles but it was traversed because of the strength, the forcefulness of each and every Rothschild.

These facts come to the fore in Frederic Morton's <sup>volume</sup> ~~"The Rothschilds"~~. It is a book laden with fascinating detail and it offers an insight into the <sup>life</sup> ~~lives~~ of a famous and fabulous family group. The time was ripe for them and they took advantage; the anti-semite was always at their heel but he could never catch them; every honor and tribute was paid them by all the governments of the world but they never forgote <sup>vulnerable</sup> their origin, their <sup>Judaic</sup> ancestry and their <sup>peculiar</sup> mission in the world. They shall always remain an enigma with a name. The enigma represents their closeness, wealth, power and prestige as it affects human beings while the Name has chained them to a life of service; <sup>it is axiomatic that</sup> for once born into the family one can never escape being a Rothschild. Jew and Gentile alike have profited because of them; they have given life to thousands in a myriad of ways; long after the family <sup>ceased to exist</sup> ~~has died out~~ the name shall be mentioned for blessing, for honor and for good.

Amen.

Heb. Tabernacle; Frid evening, May 25, 1962.

78

#9

outdated

Friday 5/18/62

FOLDER #6.

Curtail thy Business

Rabbinate becoming more commercialized + Synagogue enters more + more into area of Market Place.  
Congregational leadership changed —

Quotes 4<sup>th</sup> Chapter of Mishnah = Title +  
"and engage in the Study of Torah"

Rabbi used to be "Teacher" Torah superceded  
all! Used to engage in average man's  
work daytime - make a living. Subordinated  
by community so they could study +  
survive financially. - Now longag. puts  
Burden of ~~the~~ stimulating income on  
Rabbi's shoulders

"Curtail thy Business."

My friends, in a number of books and lectures which have come to my attention recently, more laymen than ever before have attacked certain aspects of the American rabbinate. These individuals, and I believe them to be sincere and well intentioned, have opened a path of criticism which will surely be pursued in the decade to come. Perhaps the latest impetus was furnished by the Paddy Chayefsky in his play "The Tenth Man" for he equated the rabbi with a dynamic, successful businessman; on the stage, the spiritual leader of the congregation said that he had been so busy rounding up ads and faffles for his forthcoming Bazaar that he had almost forgotten to come to the religious service. He rushed unto the stage, threw his hat and briefcase on the desk, opened his prayerbook and rapidly sought to catch up with his congregation. The audience thought it was all quite funny and took to this characterization with good nature; on the other hand, those of us who are familiar with the problems of present day Synagogue life were embarrassed, to say the least. This play, with particular emphasis on the scene just recited, may have opened the floodgates of criticism by laymen; their books and articles all reflect the belief that the rabbinate is becoming more and more commercialized while Synagogue life enters more fully each and every day the area of the market place, rather than the precincts of spiritual enlightenment. And even the lectures given by men in the field reflect this concern. In recent years, those who spoke at graduation ceremonies and at special convocations in the seminaries have always touched on the problem of commercialization as it affects those of us who have been ordained. In short, there is no use in denying the trend and the critique; it all depends, of course, on the degree but that the role of the congregational leadership has changed, is undeniable. The startling transformation can be appreciated by those involved in congregational life and can even be felt by the casual membership. In the seminary where I studied, we were not taught economics, there was no course in fund-raising and because we were occupied with the study of Talmud, Torah, and Midrash

rash and philosophy we had not time for so worthy a subject as to how one must balance the congregational budget.

These thoughts, my friends, are brought to the fore because of the criticisms made in recent months and, also, because in a book which we read at this time of the year a verse applied to this subject ~~matter, more fully than any other~~. The book to which I refer is called, "Ethics of the Fathers"; it is read, one chapter each week, between the festivals of Passover and Shevuoth. This Mishnaic book is filled with wisdom; it contains some of the most perceptive statements made in all of our tradition. In the fourth chapter, which we will read tomorrow morning, there appears the phrase ascribed to Rabbi Meir which reads "Curtail thy business, and engage in the study of Torah". This verse, my friends, in direct contrast to what the modern critics maintain, places the burden of responsibility on the shoulders of the laymen; it is ~~they who have~~ <sup>the Jew which has</sup> cast ~~aside their~~ <sup>aside it</sup> religious obligations, it is ~~they~~ <sup>the Jew</sup> ~~which has~~ <sup>who have</sup> forsaken the study of the Torah, and it is ~~they~~ <sup>the people</sup> who must be told: curtail thy business! Therefore, my answer to the critics lies in a different area than that which is usually employed; I say, I agree with you <sup>in</sup> ~~when~~ ~~you say~~ that we have given far more time to business matters than is needed but, also, never forget that it is you who have made these demands upon us. Once upon a time, a rabbi was just what the word implies: a teacher, whose entire life and concern was taken up with the teaching and interpretation of Torah, who gathered about himself disciples instead of executive secretaries. Indeed, not to create the wrong impressions, ~~but~~ rabbis aside from study also had to work at other occupations. In fact, in the verse which immediately follows our citation, Rabbi Jochanan is called "the sandalmaker" which is another way of saying that to us of today he would be a shoe <sup>repair</sup> ~~repa~~ man. In this manner, all of the learned men were workers; it was incumbent upon them never to lose sight of the average man's problems and difficulties. ~~but,~~ <sup>A</sup> at the same time, the study of Torah superceded all and those scholars who could not make ends meet were readily and heartily subsidized by the community so that, without material care, they could continue to

dig for those precious nuggets of wisdom which were to be found in the mine of Torah. Scholarship, then, for both the rabbi and the layman, was the greatest goal of all; ~~and~~ it was only in this manner that the Jewish community flourished in days gone by.

It is for this reason that it is all the more tragic <sup>when</sup> ~~when~~ one considers the change which has come about. The laity has forced the rabbinate to be up-to-date not only in books and popular magazines but we are supposed to know the latest trends on the market, the retail volume of each and every product, the economics of our financial commitments at home and abroad for these are the topics brought to the fore when the clergy is not actually engaged in its sacred function. This is all the more true in the mid-20th century than ever before for while ~~this~~ is the age of Big Business, even the small entrepreneur has delusions of grandeur and feels that the economic stability of this country depends on him alone. As a consequence, the small shopkeeper, also, works extraordinary hours, is concerned with the profit ~~move~~ <sup>above</sup> all, compromises his principles on the advertisements to which he signs his name. ~~and~~ <sup>he</sup> thus becomes part of a trend which leaves him no time for those matters of the spirit which at one time were considered to be of the essence. <sup>unfortunately,</sup> Therefore, it is only logical that Jewish values become adversely affected; ~~and~~ this is not something new or novel. In the 17th century already we know of a responsum which was issued to a Sephardic community in Europe by one of the leading rabbis of the time. In answer to the question, May a Jew read the newspaper on the Sabbath?, came the thought: It is permissible to read a newspaper on this most sacred of days if the reader is sincerely concerned with the state of the world and with the lot of his fellow man but if he reads the newspaper to check the latest trend on the stock exchange, the practice is forbidden. In our own day and age, with our modern methods of instant communication, this problem no longer exists but, at the same time, the religious values are still being inverted by those who place secularism in its most demeaning form above the level of the sacred and holy. It is fantastic to note, as one

walks through predominantly Jewish neighborhoods in this city, how many stores are kept open on the major festivals of our faith; that some stores are kept open for business on <sup>Yom</sup>osh Ha<sup>Sh</sup>ono and Yom Kippur, even with <sup>non-J</sup>ian employees, is not only a disgrace but a Chillul Ha<sup>Sh</sup>em. With the volume of business increasing and the profits mounting, one has the feeling that religion is only relevant to those who can work the five-day week. We have already had the experience where a father could not stay for the entire Saturday morning service when his son was Bar Mitzvah since he had no one of sufficient skill to watch the store; we have already had occasion when the boy was called merely to say the Brocho on a Monday or Thursday in our Vestry since the family was involved business-wise on Saturdays. While the calling to the Torah on Mondays and Thursdays is, of course, perfectly in accordance with the tradition, I think it is a telling commentary for our time, especially in our movement where such instances are a rarity. In this light one can only bow in the greatest of respect and humility to those of our orthodox brethren who came to these shores from the midst of persecution and insisted on a job where they would not have to work on Saturday; and there were many such cases where the financial circumstances hardly made allowance for such individualized working hours. And, needless to say, these observant people survived as well as the others and, at the very least, they have one added advantage: they have kept to their principles and ideals, no matter what.

It is in the light of these observations, my friends, that I say again: the accusations levelled against our profession may be true to a certain degree but it is the layman who has set the tone, who has cast the mold, who has made the choice. The rabbis have attempted time and again to revive the flagging spirits of sacred purpose within the Kehilah; by any and all methods and techniques he has attempted to bring the layman to the point of study, to wisdom, to insight, to worship, to an acknowledgement of a sacred, holy and noble purpose within the framework of Judaism. In this country, as opposed to Europe where congregations were

supported by public taxation in which all had to participate, each Synagogue is autonomous and must support itself and its good works. But, still there is a limit <sup>to</sup> ~~of~~ what the layman may expect of <sup>his</sup> ~~the~~ religious leadership and one longingly looks back to a glorious era when rabbi and cantor occupied themselves with <sup>the</sup> Torah which, after all, is their basic function.

Our book, Pirkei Avos, "The Ethics of the Fathers" states in our weekly chapter: "Curtail thy business and engage in the study of Torah". No better advice may be brought to the laity of our time; our hope and prayer is that this verse be heard, be appreciated, be pondered so that with the meaning of its message, the Jewish community shall be enhanced and ennobled. If the layman does curtail his business only in a small measure and would study a little harder, the rabbi could return to his true function and it would be to the advantage of us all. Then, indeed, by what we are and what we represent and by what we may yet be, shall the Minyan of the Kehiloh be transformed into a Kehiloh Kedoshoh; not merely a congregation but a <sup>community</sup> ~~sacred~~, holy and worthy ~~congregation~~ which brings its whole heart and soul to the worship and praise of the Almighty.

Amen.

Heb. Tab., Friday Evening, May 18, 1962.

#9

#10

Unfinished Business

May 11 - 1962

"Integration"

Preaching in Harlem Church -  
Their perception of us as "Whites"  
never mind Jew or Catholic - in  
opposition to their skin color, not  
their religion = "We'll come + get you"

FOLDER #6

JUDAISM'S UNFINISHED BUSINESS: PART V: "INTEGRATION."

My friends, I will never forget the time a few years ago when I lectured in a colored church in Harlem on the subject of Judaism. I used the occasion to speak of Judaism's principles and values: justice, righteousness, freedom <sup>we</sup> ~~were~~ <sup>I used</sup> ~~words which poured from me~~ in order to impress the listeners <sup>with</sup> ~~as to~~ the modern quality of our faith. It was, therefore, with the greatest surprise that I noted the reaction at the end of my talk: the questions came fast and furiously & people used the occasion more for a platform to express their own point of view than to speak relevantly to the subject which I had presented. ~~And~~, <sup>Within</sup> a very short period of time, I found myself very much on the defensive; not so much from the point of view of representing Judaism but, rather, from the point of view of being a white person. And, at the end of the evening as some of the people gathered around me to express their <sup>opinions</sup> ~~points of view~~, one belligerent woman came up to me, shook her fist into my face and said in tones of unmistakable anger and hatred: "We'll get you yet; it may take time, but we will get you!" Again, I must emphasize that she was not implying personal harm to me as an individual; rather, her anger was thrust against a white man who had spoken words of justice and righteousness which she, as a colored woman, ~~would not and~~ could not possibly accept because of the many areas of discrimination which she faced each and every day of her life. She could feel more sharply than I that at the end of the evening, she would return to her slum apartment in the depth of underprivileged Harlem while I would return to my cozy <sup>home</sup> ~~apartment~~ in a decent, clean and acceptable neighborhood. While I approached the subject innocent in my comfortable security, she knew that <sup>to her</sup> my words were hypocritical, false and trite no matter how eloquent my presentation. As far as this woman was concerned, the fact that I was expounding Judaism made no difference whatever, and it would not have mattered <sup>it</sup> had I been speaking of Christianity. [Indeed, my words were false to her since coming from the mouth of a white man she could easily generalize by saying that this man does not live by what he preaches.] With all the fine words, Negroes still can not get decent jobs,

landlords still take advantage of them, living areas are restricted, and the health rate is one of the lowest while the crime rate is one of the highest. In short, it was about three years ago that I decided that the problem of white and colored, or the subject matter of Integration, is part of Judaism's Unfinished Business; which forms the last ~~lecture~~ of our season's lecture sermon series, begun in January and ending this evening.

That an entirely new orientation was necessary in the fields of civil rights and integration became obvious with the Supreme Court decision of May 1954 which once and for all declared null and void the principle of separate but equal facilities for Negroes. It was a move which mirrored the awakening of sleeping underprivileged peoples all over the world, with special emphasis on Asia and Africa. It was a decision which could not have been reached fifty or even twenty years ago; but, in 1954 the time had become ripe when the emancipation of all peoples was not only called for but was right and proper in the context of the times. The very fact that the decision spoke in terms of a social concept, indicated that the days of yesteryear had passed into history: social sciences readily subscribe to the modern proposition that separation per se is ~~morally~~ <sup>inherently</sup> wrong and <sup>adversely</sup> affects the ~~psychological~~ <sup>psyche</sup> mood of the individual or group or race which is being separated. Thus, they lend added weight to the old ~~saying that~~ ~~in terms of a~~ definition of Civil Rights, ~~one could not improve on the~~ ~~idea~~ that one is not right until he is civil. While this is true for the South where the greatest injustice is being done, it is just as valid for us of the north and for non-whites throughout the world. If, for instance New York is to retain the character of a metropolis then the barriers in housing must, of and by themselves, be broken down; it is only a matter of time until all areas of the city will be integrated with all colors, races and religions living side by side with the dividing line determined by the economic and social status of the inhabitant rather than any other force. Thus, a garbage collector, whether white or non-white, will not live on Park Ave. not because of his race but simply because he will not be able

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to afford the rent; while a Negro professional may well live there in the next decade just because his professional ability allows him the affluence to afford such a neighborhood. There is no doubt in <sup>wy</sup>mind that the survival of this, and other, cities depends on our adjustment to this fact; otherwise, New York will be inhabited largely by Negroes, Puerto Ricans or other similar minority groups.

And, as Jews, we can only applaud this trend for we are caught up in it whether we like it or not. True, our discrimination is not as overt as that against the Negro but those who know the circumstances will readily understand that as Jews we can not move into certain buildings, can not belong to certain clubs, will not be admitted to certain hotels and our children must endure a quota system for colleges and universities; and, all this ~~here~~ <sup>sure</sup> in the immediate neighborhood, in the "liberal" North. Our experiences over the centuries have proven time and again that as long as we deny the lesson of Egypt, celebrated only a few weeks ago, we do not deserve any more freedom than we have already. If any part of man's family is not secure, no man rests assured; if we permit hatred and enmity against the one minority, the ~~chance is~~ <sup>possibility</sup> always ~~before us~~ <sup>exists</sup> that the hatred ~~turn against us or~~ is extended toward us. If for no other than a selfish reason, it is our duty, morally and religiously, to fight the good fight for the emancipation and equality of all the people with no regard to their superficial characteristics. Naturally, we can fight in many ways. In the one instance we can look with respect and admiration to Rev. Martin Luther King who as one of the eloquent spokesmen for his race advocates a policy of peaceful resistance. The boycotts, the sit-ins, the marches, the <sup>y</sup>prayer meetings have all had their effect and it has always been to the credit of Rev. King that he has not allowed a potentially explosive situation to get out of hand. By personal example he has proven his point. Quiet, peace and Xian faith have been his weapons; violence, bitterness and fury have been cast aside; he has made the presence of the Negro as an individual and as a force be felt and with this one accomplishment he has changed the face of

the South. The Negro is no longer a shadow in Southern society; he has forced the recognition that he is a human being.

The second manner of fighting the evil is found in the area of action as opposed to the passive resistance of Rev. King. Again, the example is brought to the fore by the African clergyman; this time the Catholic Archbishop of New Orleans. It goes without saying that for a Catholic to be excommunicated is one of the most severe punishments; to one who believes, it denies the comfort and assurance of faith at the critical moments in his life. The excommunication of these rabid segregationists in that southern city was, it seemed to me, one of the most daring and courageous acts undertaken by any clergyman in recent decades. It focused the attention of the people on one cardinal fact: God created all men <sup>in His Image.</sup> ~~and at the time of His~~ ~~creation no distinction was made between white, black, red or yellow.~~ At the moment of man's creation there were only two distinctions and these even the segregationists appreciate: first, man is to be distinguished from woman and, secondly, man is to be distinguished from animals. This division is emphasized and it is on this principle that the Church bases its point of view. The Church has spoken in unmistakable terms; it is strong enough to demand of its people and to formulate a simple, direct and eloquent commentary which has far reaching overtones. The Archbishop, by virtue of the excommunication stated: if you claim to be a African in the finest and most noble sense of the word, act like one. We all know that the Church has <sup>great</sup> ~~this~~ power at its disposal; but it gained strength, prestige and great honor by using its powers in the face of grave antagonisms. It is this type of action which is as commendable as the passive rebellion by the forces associated with Rev. Martin Luther King.

And what is the third way to fight? Again, not by pitched battles but by a combination of these two forces already mentioned and here the specifically Jewish point of view is heard. We never did belong to those who make their mark by passive resistance; the prophets gave us the clue in centuries past and the Israelis make this factor stand out in our time.

On the other hand, we can not excommunicate with the same force as can the Church and thus one devastating avenue of action is closed to us. But, we can speak and make our voices heard, we can stand and <sup>present</sup>~~voice~~ our views, we can be for principles and ideals on a personal and relevant level, and we can have the audacity to declare ourselves to <sup>be</sup> the conscience of man for what is right and proper. It is, as Isaiah declared long ago, that we are to be the witnesses of God's way on earth; not only in the Sanctuaries of our people but on every occasion, in every home and place, in every age and land until the utterance of Amos become a reality "Are ye not as the children of the Ethiopians unto Me, O children of Israel? saith the Lord".

My friends, when we learn to answer this question in the light it was asked, then we may also live at peace. Amos understood by his question that to God, both the children of the Ethiopians (colored) and the children of Israel (white) are equal in His sight and are loved equally by Him. In all the intervening centuries we have not yet come to value this God-<sup>answer.</sup> inspired question, nor have we learned to apply its ~~lesson to our own time~~ and to the people with whom we come into contact. Is it any wonder, then, that for the last time this season we state: ~~for the last and final time:~~ The problem of Integration, as the problems of the Arab Refugees, Church and State, Fallout Shelters, ☺ and Capital Punishment are all part of our great obligation, our unyielding responsibility and our inescapable commitment <sup>for they all</sup> ~~and thus~~ are part of Judaism's Unfinished Business.

Amen.

Heb. Tab., Friday Evening, May 11th, 1962.

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# 11

May 4 - 1962

cannot publish!

# "The Eviction of God"

Discourse on Boxing with all its  
implications = Hurts + Blood + gore -

Crowds wanting to see someone hurt &  
suffering + offensive force dealt out.

{ True Portion: Every thing related to God -  
KEDOSHIM }

FOLDER #6

We = membership Kehiloh Kedeshu

We contrast concepts + levels of animal world - Man sustained in holiness tied to character - integrity - that ties him to God - Without these he evicts God from Sacred precincts of heart + spirit - Becomes meaningless shell etc. -

"THE EVICTION OF GOD."

My friends, Mike Jacobs the prize-fight promoter <sup>once</sup> said ~~many years ago~~ that the important element in boxing was to please the crowd. What he said twenty years ago is still valid <sup>today</sup> ~~in this day and age~~; recent events have proved rather than negated his point of view. You put killers in the ring and people filled the arena; you hire boxing artists and you end up counting the empty seats. When asked whether he really believed that people came to see "a killer", he answered: "They come to see a knockout. They come to see a man hurt. If they think anything else, they are kidding themselves." Recently, a young man was killed in the ring; in the 12th round he was hit hard in the head several times, went down, was counted out and never regained consciousness. The death of Benny Paret produced a flurry of investigations: the Governor, the Boxing Commission, the District Attorney all expressed their most profound concern and many avenues of responsibility were explored. Was the referee too late in stopping the fight? Did the examining doctor declare the fighter fit when he was not in the best of physical condition? Did the manager's ~~fight~~ <sup>his fighter's work</sup> desire to have ~~Paret fight~~ overlook <sup>the fact</sup> that Paret may not have had adequate time to recuperate from the previous encounter? The questions mounted, the newspapers carried daily progress reports, ~~the~~ leading personalities declared their abhorrence <sup>but</sup> and only a handful, unfortunately, were brave enough to come forth with the real and devastating truth of the situation. I lay that truth before you now: the primary responsibility lies with all those men, women and youngsters who pay to see a man hurt! It is the crowd which wants a knockout; it is the crowd which wants to see a man stretched out on the canvas. <sup>this</sup> is the supreme moment in boxing; ~~and~~ the fans go wild with screaming and cheering as they see two protagonists clawing and tearing at each other until one is knocked into insensibility. The error of judgement lies with the people; they come alive when a man is hit hard over the heart or the head, when his mouthpiece flies out, when blood squirts from his nose and when, at the ultimate moment, he slides to the floor oblivious to all. This is the meaning and the explanation of the results of the Benny Paret fight,

of all similar encounters in the past and all those which will yet be fought in the future before some measure of civilization creeps back into this most destructive of sports.

My friends, our long discourse on the subject of ~~fighting~~<sup>boxing</sup> is brought about not merely because of our abhorrence of the sport itself but, in a certain measure, it stands in direct contrast to the meaning and value of the Torah portion which we shall read tomorrow morning. The Sedra is known by the name of "Kedoshim", Holiness; a concept without which religion can not be understood. Everything which is related to God and therefore to religiosity is holy; the Torah is holy, the Synagogue is holy, our food is sanctified by virtue of the Brocho, even the people are holy for we characterize the membership as a "Kehiloh Kedosho", a holy congregation. But, most important, the life of the human being is holy for upon the very breath of life the nature and concept of man are dependent. "Ye shall be holy for I the Lord your God am holy", these are the opening words of our Torah portion from the 19th chapter of the Book of Leviticus; the words of holiness and sanctity are the theme and basis for our existence as decent, worthy and rational creatures. By virtue of the holiness within us, which allows God to dwell <sup>in our midst</sup> ~~within~~, we rise above the level of the animal world; that is to say, while some human beings often act like animals, we are not in this category. Therefore, when ~~we place the problem of~~<sup>contrast</sup> the prize fight ~~into contrast~~ with the concept of holiness we see that this is a juxtaposition of extreme opposites: In terms of holiness we strive to keep God within us; in the case of ~~the~~ boxing ~~law~~ we evict God from our very being! Again, allow us to emphasize in terms of the boxing problem: it lies not with the fighters that the ~~boxing world~~<sup>arena</sup> is a jungle, ~~enclosed by an arena~~; rather, it lies with us for we contribute to that measure of desecration of the human spirit and human body where we rejoice to see blood, where we chant for victory at the expense of another, where we take delight in the pain and terror inflicted upon ~~another~~<sup>a</sup> human being. It is our own eviction of God from within ourselves which is the point at issue in the

Torah portion for this Sabbath morning.

But while our example of the boxing evil was made to substantiate our point of view, the Torah portion speaks in a more positive vein. Needless to say, there the emphasis is not on the eviction of God from within the framework of the human being but, on the contrary, we read of the manner in which holiness may be assured <sup>by</sup> the frail human spirit for his own sustenance and worthiness. And there seems little difficulty in ascertaining that one of the key issues by which man may be sustained in holiness is intimately tied to a permanence of attitude. ~~and stature~~. Permanence here does not delve into those areas of concern which affect only the modern man but, rather, there is the issue that such concepts as character, integrity, depth and worthiness shall never be altered and can never be misinterpreted. That is to say, ~~that~~ if any individual desires to pattern himself on the words of the Torah that "ye shall be holy as I the Lord your God am holy" there must be that element of permanence or stability or endurance without which man can be of little use or meaning either to himself, to those with whom he comes into contact, or to the faith of which he is a part. One of the fundamental principles in Judaism is that God is One; at the same time the corollary exclaims that He is always the same and that what He represents to a generation of yesteryear is the same as what He represents to those of tomorrow and of the next century. If anything changes at all, it is man's insight, <sup>which broadens, deepens</sup> ~~his revelation~~ so that he sees and understands more and more with the passing of the ages; God, however, is stable and permanent and One. This permanence, then, relates to an inner fiber within the human being; with it he <sup>ties</sup> ~~encloses~~ God <sup>to</sup> ~~within~~ the very center of his being. ~~but~~ Without it, he evicts God out of those sacred precincts of the heart and spirit which leave <sup>Man</sup> ~~him~~ as an empty and meaningless shell. Permanence, then, is a key to holiness.

The second factor which we must take into consideration may be entitled Structure, ~~a solid structure of body and mind~~. In a loose sense this may touch on physical well being but, at its core, the meaning goes

further, ~~than this for~~ <sup>T</sup>It touches upon the essentials of the mind and spirit. That is to say, holiness if man wishes to emulate the sanctity of the Almighty, can be found within the human being on <sup>a second</sup> ~~another~~ level <sup>also</sup> ~~entirely~~. We all have emotions, dreams, beliefs, hopes, drives and wants; these may be sensuous, practical, material or spiritual. But, whatever be the case, the Structure of the mental well-being is the same for all the ~~peoples~~ <sup>people</sup> of the earth, wherever they may be found. Which man has not heard of terror and fear, who has not experienced love or hate, when have we not laughed at joy and cried at sorrow; are there truly those who can reject pain, fear, hunger, thirst, delight, success, achievement and despair? This is of the essence to the human being; it is part of the completeness of the ~~moral~~ <sup>indi-</sup> ~~vidual~~ <sup>vidual</sup> being without which he is, again, an empty shell devoid of God. Holiness, then, from the very first moment when Isaiah exclaimed the words in awe and wonder ~~and an unknowing terror is a part of the human being:~~ <sup>cannot be divorced from us:</sup> Holy, holy, holy is the Lord of Hosts, the whole <sup>earth</sup> ~~world~~ is full of his glory! This is the doxology which forms the basis of our faith; it has been adopted by every major western faith. Permanence and Structure, then, are implied in the word Holiness.

Lastly, we must still consider the category of Growth. This is an intrinsic factor in the cause of holiness or else we evict Him. The need for growth is all too evident: if we are to be holy as He is holy, how can we ever hope to attain such heights of perfection and sanctity? It does not seem possible and it may be a striving for perfection without end. At the same time, as long as we realize that man must always grow and must always provide for himself the path toward an ever increasing maturity, then the path may be lightened and the burden easier to bear. Thus, there must always be a development, a belief in the worthiness of the striving, a continuing process which seeks to delve ever deeper and reach ever farther. It is, in short, a striving without end for else the labor is without cause and the result is without conviction. In terms of holiness one must be with God; for man to beat into nothingness his fellow man evicts Deity

from within the confines of the heart and soul and mind of the individual.

In this manner, then, is the ideal of holiness to be strengthened within the human being. The sport of boxing, as a newsworthy example, is cited only to illustrate the depth of <sup>our</sup> depravity <sup>whenever our delight is</sup> ~~of the human being where the glory~~ ~~for~~ blood and anguish outweighs the considerations for sanctity and holiness. The three fold ingredients are these: permanence, structure and growth, and with these, the place of God within the mortal being rests assured. To evict Him who is the source of all life and feeling from within is an easy matter but to retain, to strengthen and to ennoble ourselves <sup>as we anticipate</sup> ~~for~~ His presence is one of the great goals placed <sup>within</sup> ~~before~~ the reach of the individual. If man truly was created in God's image it may yet be his place to attain that measure of perfection which will allow him to live according to the commandment of the Torah "Ye shall be holy for I the Lord your God am holy."

Amen.

Heb. Tab., Friday Evening, May 4, 1962.

# 11

FOLDER 6

# 12      4-20 - 62

"Pithom, Ramses, N.Y."

Pesach - slaves - bad life - set free  
we built cities of Pithom Ramses -  
store cities - for Pharaoh's treasures.

Now we build NYC - burners - tax co -  
homes - we are slaves to system of action which

makes us Nyers.

Last 15 yrs: Police #, Educational needs inc.

Dwelling units increased - working population in city declined - False reporting as to % of increases & decreases of services to population.

Jewish needs & need to be taken care of "Societies" funded by charity donations, "fitting"

Then & now! Let no Jew escape their responsibility today, as Jews, "people living here in this area for

"PITHOM, RAAMSES, NEW YORK."

My friends, this is the season of the year when we hearken back to the lesson taught yesteryear. ~~This is the time of the festival of Liberation;~~  
~~we emerged from a~~<sup>rose</sup>~~people subject as slaves~~<sup>slave</sup>~~to a position of affluence and~~  
~~dignity such as has not been granted unto us for many centuries.~~ And we  
learned a great deal from the Passover holiday: we ~~do not forget~~<sup>remember</sup> to teach  
our children, we learn to keep in mind the Messianic ideal, we relive with  
those of the past the shattering events which set them free, we learn to  
anticipate in seven short weeks the revelation ~~of~~<sup>at</sup> Mt. Sinai, ~~the giving to~~  
~~Moses and through him to the people of Israel the Ten Commandments.~~ It is  
my firm personal conviction that because of these lessons learned over the  
course of centuries, Pesach is one of the most important religious occasions  
for the Jew of every generation. At the same time, we learn one more item,  
perhaps the most important of all: namely, ~~we learn never to forget~~ that  
at one time we were the lowliest of the low, the most beaten of the oppressed  
the most worthless of all human classifications. In short, we were slaves  
and we must never forget it. Not only do we know ~~this origin of our people~~<sup>of</sup>  
in the land of Egypt from the Book of Exodus but we are told in specific  
detail the lot of our people. There were taskmasters with whips, the men  
and women carried great burdens, the male children were being killed, the  
freedom of body was contained and a freedom of the mind was, for all intent  
and purposes, nonexistent. Indeed, we built the store cities of Pithom and  
Raamses. Most of us learn the names of these cities in our earliest reli-  
gious school education and then we forget them from one year to the next.  
However, these cities tell us a great deal about the society in which we  
were slaves; we know, for a fact, that these two cities were actually built  
by Hebrew labor ~~and~~<sup>since</sup> they have been discovered and unearthed within the last  
one hundred years. Thus, this is no fairy-tale but reality; slave labor  
was not the invention of modern Pharaohs, by any means. And how did we  
build Pithom and Raamses? By the ~~seat~~<sup>u</sup> of our brow, through tears caused  
by the lashes of whips, by stepping over the fallen bodies of those who

11.  
could no longer continue, <sup>being constantly faced with</sup> ~~with the harshness of the~~ circumstances which ~~now~~ threatened to annihilate their lives. Furthermore, the term "store-cities" is somewhat inaccurate; they were cities in which to store something but not the grain or wheat or barley which one normally would associate with <sup>such a designation</sup> ~~the term "store-cities"~~; rather, they stored in Pithom and Raamses the gold and treasury of the Pharaohs. Thus, as a supreme irony and gesture of contempt, the slave had to build a treasure-city to house the material splendor of the conqueror at the very time when the spiritual value of the slave declined constantly.

We make mention of these cities and their purpose for a situation existing <sup>today</sup> ~~in our own time~~ which allows for a parallel to that of ancient times. Today we help to build the city of New York; perhaps not by slave labor but by the sweat of our brow, the business commitments, by taxes, the very fact that here we occupy a place and that this is the city in which we live and which we call our home. It too is a "treasure-city"; never before has one seen so much wealth and material splendor anywhere <sup>or</sup> ~~and~~ concentrated in so small an area. At the same time, exactly the same as in Pithom and Raamses, the moral and spiritual values of the inhabitants, who are slaves to the system, declines steadily ~~and slowly~~ without recourse to a better life in a better day. In this city you can find anything you want; from the lowliest and most vulgar to the loftiest concept which man can place into the context of his life. It is the most exciting city on the face of the earth and, at the same time, can be the most lonely. Without question, it caters to the rich and powerful and great for the one value which opens all doors here ~~is~~ money and the more plentiful the better. Very little is sacred, pleasure is god, and speed is worshipped. Is it any wonder then that a comparison is permitted for it does not auger well for us to look at our home-town with illusion; we are slaves to a system of action and belief which makes us "New Yorkers" in the fullest sense of the term. We live here and as we help the city increase its treasures, so we do not mind being a part of the process of gain either. Contrary to popular opinion,

the world does not pass us by; rather, we are only too glad to move with the tide and profit physically and materially as much as possible.

Of course, one can seek to place the <sup>blame</sup> ~~blame~~ in a number of areas of our concern. First, the police department. But, in the last 15 years the numbers of policemen have increased 35% while in the same time the population only grew by 4%. Secondly, the Board of Education. But, in the last 20 years the children's educational needs <sup>were</sup> ~~was~~ augmented by a 22% increase in teachers while the school population decreased by 7%. Thirdly, <sup>we</sup> ~~let us~~ blame the housing administration which has so radically altered our city. But, in the last 10 years there was a net increase of 225,000 dwelling units in New York which is enough to house anywhere from half to a full million individuals; yet, during the same time, the population of this city declined by 110,000. Thus we can point to any number of examples of false reporting in the minds of the people for they are misinformed or carefully misled. The state of mind for our city finds its cause in other areas entirely; it is not the lack of housing, the poor education or the woefully understaffed police which bring such agony of soul to the inhabitants of New York. Indeed, the cause in part is to be found in the restlessness of the person who is a part of the restlessness of the city, and vice versa. This is especially true in view of our Jewish population for we have always maintained a very strong and centrally organized community life. Today there is great loneliness. There is anonymity <sup>in</sup> ~~of~~ city life, mobility of population, passion for self-indulgence which have created barriers between people. We have neighborhoods without neighbors, communities without communication, and cities without citizens. But, in stark contrast, an average Jewish community of yesteryear had to have these institutions, and everyone had to contribute both money and time: societies for visiting the sick, burying the dead, providing the poor with Sabbath candles, for furnishing dowries to poor girls, to ransom captives, to provide special foods for Passover and other special occasions. This is not to mention that all had to support the school, the synagogue and the community council <sup>as</sup> ~~as~~ such. And, it might

be emphasized, all of these activities were in the hands of "societies"; not individuals. All the people of the <sup>community</sup> ~~Kehillah~~ participated in one or the other function and, <sup>thus it became a deep step.</sup> ~~think of it in relation to present day circumstances~~, even if a person received himself charity, he was still under obligation to give a little to the general community fund! A greater law or custom for the well-being of the community as a whole is not in existence anywhere else.

But the city of yesteryear, with all of its advantages Jewishly speaking, is gone, although not forgotten. Indeed, the Jewish community has even ended its day as a center of value in a physical sense. The story is all too familiar, especially in New York. The father takes the son for a drive. "There is the house where I was born". The boy saw a dilapidated house with swarms of colored children playing on the front step. "Over there is the synagogue where I used to <sup>worship</sup> go". The boy saw a large, dirty building over which had been placed the crude sign 'Warehouse'. "That was the Jewish center where I learned how to play handball". The boy saw a ramshackle building with a cross attached to the roof and as they passed they heard the lusty sounds of a church choir singing in Spanish. As you well know, this scene is not unique; it happens everywhere and especially here when you recall the fame and the place of the Lower East Side in our people's history. The story is of a similar nature in every major city of the land; with our people's willingness to move and to take the children to the suburbs, a vast process of change is afoot the end results of which will not become evident for decades to come. But, we can already report that such major cities as Cleveland are ~~already~~ "Judenrein" (free of Jews); in most urban centers today the Catholics constitute a preponderant majority while Protestants and Jews represent progressively weaker minorities. And, there is no end in sight for this continuing movement away from the center of activity, such as it is represented by the city. The answer to the restlessness and problems of our time insofar as they concern our living in New York or a similar place, is to bring back to the fore the moral fiber and undiluted strength of the individual citizen. Treasure~~s~~ make us grow

weak and our corresponding inner strength fades but this is the cause and effect result which must be avoided. We can never allow the distinctiveness and purposefulness of Jewish life to be submerged in the contemporary yearning for conformity and respectability.

The cycle has come ~~to~~<sup>to</sup> the point of origin once again: be a citizen, communicate, live earnestly and honestly, ~~and~~<sup>and</sup> learn to control your fate with every resource at your ~~command~~<sup>command</sup>. It is the lesson learned in Egypt on the occasion we note at this season of the year. Pithom and Raamses were our cities of slavery but the people managed to live and ~~progressed~~<sup>they</sup> to freedom with honor. Ours too is ~~to~~<sup>the task</sup> to cast aside those areas of convenience, ~~and~~ lethargy and triteness which dull, ~~and~~ weaken and erode; rather, to stand up and be heard as we apply the lesson of yesteryear to the immediate and urgent reality of the present. Let us not blame every conceivable force for the difficulties and turmoil of our homes; indeed, the responsibility as men and women living here, rests upon you and me and our neighbors. There is no such phenomenon as a Jewish hermit. No Jew can live apart from society ~~for we are society~~<sup>his community</sup> regardless of the size of ~~the city in which we live~~. It is as the Psalmist warned us long ago, with the echo heard from Egypt to N.Y.

② "Except the Lord keep the city, ② They labor in vain that build it; ① Except the Lord build the house, ④ The watchman waketh but in vain." (Ps. 127:1)

Amen.

יְהוָה יִשְׁמְרֵם יְהוָה יִבְנֵם  
וְהַשָּׂמֶרֶת יִשְׁמֹר בְּיָדוֹ

Heb. Tab., Friday Evening, April 20, 1962

Shabbos Chol HaMoed Pesach.



#13

4-26-1962

Passover  
Yiskor

Loss of loved ones - Our spouses  
in our survival

FOLDER #6

PASSOVER--YISKOR.

My friends, we are gathered this solemn hour to pay tribute to those of  
of our loved ones who are no more; the finger of the Almighty has beckoned  
to them and with the frailty of the mortal being, they have answered the call.  
They are at peace, they have fulfilled their obligations, they sleep the e-  
ternal sleep. Therefore, it is you and I who are the problem now; how do  
we who have experienced tragedy in our lives react to the finality of death?  
Some are extremely bitter and can never reconcile themselves to what life  
has brought to them; others accept more graciously because they feel that a  
life had been well spent and they are able to readjust; and there is a third  
group which bears the lot <sup>that</sup> ~~which~~ has fallen upon them in deafening silence.  
Sometimes I have the feeling that the silent, quiet, solemn mourner is bless-  
ed with the greatest of peace for silence does not always mean insensitivity,  
callousness, or inner lethargy. I am reminded of the case of Aaron and his  
two sons, Nadab and Abihu. True, they offered a strange fire upon the  
altar of God but is this reason enough for their deaths? They were right-  
eous men, they had stood by their father, they had taken upon themselves the  
restrictions of priesthood, they were respected within the community of the  
children of Israel. Aaron never knew why his sons had been taken from him  
and thus his loss was all the harder to bear. And, what was his response  
to this unknown and unknowable tragedy? "And Aaron was still." No cries,  
no protests, not even a question; he responded with silence.

Now, some of us might find this difficult to understand for silence, of  
and by itself, is no longer a part of our modern day vocabulary. At best,  
we only appreciate the value of keeping quiet when we have nothing to say;  
this in itself is a sign of wisdom nowadays. But, somehow, I can not help  
but think that in this case of mourning, silence goes beyond merely being  
quiet; silence was a response on the part of Aaron to the mystery of God's  
ways. This, perhaps, is what the Psalmist meant when he wrote: "To Thee  
silence is praise". Silence, then, does not mean insensitivity to man or  
indifference to God. Nor does silence mean complacency towards man or a  
fatalistic resignation to God. On the contrary, silence is an act: it re-

ii.

presents man's reverence for <sup>our</sup> God, ~~and~~ compassion for man and <sup>our</sup> awe for life. Silent compassion is perhaps the deepest and most meaningful of human emotion. To be compassionate a person must be able to bear silently the brunt of an emotion, to feel its sharp edge and to taste its bitterness or sweetness. He must be able to face silently the ravages of loneliness, the impact of fearing the unknown, the tender yearnings of love. All this is valid, for, it seems to me, a person can speak in silence only if he can be still within himself. It is the inner <sup>Silence</sup> ~~silence~~ of self-acceptance which gives him the soul to hear and the heart to feel and <sup>the</sup> ~~his~~ mind to know, ~~that~~ <sup>the</sup> silence, also, is a response to <sup>God</sup> ~~God~~; perhaps, the greatest affirmation of all.

It is these thoughts which come to mind as we pay homage to what turmoil death has wrought; as we seek to understand that which is beyond our comprehension; as we fight for recognition before the bar of "heavenly Justice to plead our cause and to seek an answer. Perhaps, then, silence is best for father, mother, husband and wife have lived their lives, ~~and~~ brothers, sisters and children have granted us a precious heritage. Is not this the proper time for silence if that quietness within reflects a calm and a measure of serenity which will be our strength and fortitude in the empty days to come. And it is within this context that we call to mind those of our loved ones who were precious to us during the course of their years on earth. And a great deal remains: the memory, the serenity, the belief, the companionship, the tenderness and we speak to God out of the silence of our hearts. And out of this silence we seek to build once again: this Temple, its groups, its program, its beliefs and its progress <sup>to</sup> ~~should~~ be a monument to the memory of those who were part of us and yet are no more. Let the silence of our acceptance speak through the silence of these walls which uphold not only a roof but a Sanctuary, a tradition, a way of life which enables us to rise to the ~~highest~~ <sup>heights</sup> of nobility and sanctity. I believe that to God, silence represents reverence; it enables man to face life's mysteries and perhaps to glimpse a portion of our potential meaning on earth. In the spirit of this silent reverence, we ask you to give and to support the work of our congre

gation generously so that together we may build a worthy memorial. Out of the silence and reverence of our hearts let us stand one with the other to share ~~the~~ joy as well as ~~the~~ heartache, to build as one for ourselves and for those of the future, to give tangible evidence and concrete meaning to the belief that as we honor the Almighty, we honor our dear ones, ~~and~~ <sup>and</sup> because of us their memory shall always be for a blessing. If silence is reverence let us show our respect by giving with our heart to call to mind our <sup>fulfillment</sup> ~~joys~~ and our <sup>depair</sup> ~~sorrows~~, our hopes and our dreams, our faith in this life and in the life to come.

Will the ushers please come forward...

8th day Passover; Yiskor Service; Heb. Tab., April 26, 1962.

Thursday A.M. Service.



FOLDER # 6

# 14

4-19-62

"IT IS NOT ENOUGH" 1 Day Passuk.  
Story of Haggadah - God led us etc -  
"Dajerna" All "he" did for us is "Thou  
hast sustained us, kept us alive & enabled us  
to reach this holy season". Ours was the hope  
for our land, which the Zionists achieved -  
But where is our concern & interest in State of  
ISRAEL - Adults here know too little of

State of Israel - We don't educate our  
boys & girls to be interested in Israel  
We were delivered & freed to grow with  
our children in our traditions and  
to span their & our commitment  
to the State of Israel

"IT IS NOT ENOUGH" 1st day Pesach.

My friends, the Haggadah is a religious interpretation of history! It is far more than a mere story to us of Jewry; on the contrary, by portraying the events and episodes which brought us to the observance of this holiday, it indicates ~~to us~~ that this <sup>is a</sup> ~~is the~~ book <sup>of supreme value</sup> ~~which reiterates once again~~, on the heels of the Bible, <sup>we are reminded by the Haggadah</sup> that God is the supreme force and factor in our lives and the lives of our ancestors, and, in short, of all the centuries of Judaism. God took us out of Egypt with a mighty hand and an outstretched arm, He divided the Red Sea for Moses so that we could pass through, He visited the plagues on the Egyptians and spared our forefathers; He led us through the wilderness to the foot of Mt. Sinai, and he led us through the physical wilderness of the desert in order to bring us to the borders of the Promised Land. The word "He" of course is repetitious in this recital of facts; we have but ~~the~~ One God and He is in our lives, in our experiences, and for the Jew, He is History. It is for these reasons and many more which could just as easily be brought to the fore that we repeat our opening statement: the Haggadah is the religious interpretation of our history! It is <sup>in this</sup> ~~for these~~ <sup>only</sup> ~~reasons~~ that we place so high a value on the little ditty which we have learned to enjoy so much: Dayenu. Of course, the melody is wonderful and we delight in its rhythm; the children sing the refrain full of zeal and enthusiasm. But, it would appear to me, <sup>that</sup> ~~in these~~ <sup>our</sup> delight with a catchy tune we have come to overlook or neglect the basic meaning of these few verses; the song Dayenu tells us exactly what we have attempted to say here this morning: that God is a part of our lives and that He is responsible for the history which has shaped the <sup>character</sup> ~~children~~ of Israel to be a mighty nation and a holy people. Had He ~~not~~ taken us out of Egypt only, it would have been enough; had He only split the Red Sea for us, it would have been enough; had He only split the Sea and not given us a dry path, Dayenu; Had He <sup>only</sup> ~~not~~ given us Mannah and not the Sabbath, Dayenu; and thus the recital of all the vital factors which <sup>our people as they</sup> ~~helped to shape and influence the character of our people~~ journeyed through the wilderness; Mt. Sinai, the Torah, the Promised Land, the Holy Temple all would have been enough in themselves, it would have been sug

efficient. But no, God did this and much more so that by the time the recital of the song has been completed, we have dealt with the whole wide scope of Jewish experience in centuries past. "Dayenu", then, is our expression of thankfulness, of gratitude to the Almighty for having brought us to <sup>a release</sup> ~~the point~~ ~~from slavery~~ ~~of freedom~~ so that in future generations we might be able to say: "Thou hast sustained us, kept us alive and enabled us to reach this holy season."   
 וְיָיָהּ / נִשְׁתַּחֲוֶה / לְפָנֶיךָ / יְיָּהּ

Now, my friends, while we respectfully recite this song of gratitude out of tradition each and every year I often wonder with what degree of belief and honesty it might be applied to the actions of man, if such were the case. For, if anything at all, when we weigh man's actions and beliefs relative to the Passover holiday, in relation to the message of Dayenu as it is applied to Deity, then we must regretfully conclude that in the case of man the refrain *Lo Dai* would all too readily spring to our lips. "Lo Dai" means just the opposite: "it is not enough", it is not sufficient, there is a great deal left unsaid and unanswered. <sup>reply</sup> ~~and~~ Man must ~~answer~~ in depth before ~~the~~ "Lo Dai" can be converted to the more meaningful Dayenu. In which areas, then, are the activities and beliefs of man "Lo Dai", not enough? The immediate example which comes to mind <sup>relates</sup> ~~relates~~ on this first day of Pesach, to the land and dream of Israel, as these are represented in our Haggadah and in our own time. From the very <sup>first hour</sup> ~~earliest time~~ of the exodus we have always looked upon the land of our fathers as the ultimate goal; the whole movement of Zionism centered around this dream and ideal. And, then, it became a reality and the Zionists, except the fringe groups, ceased in their toil and labor <sup>to</sup> ~~and~~ diverted their interest and <sup>zeal</sup> ~~concern~~ into other areas of more immediate <sup>concern</sup> ~~concern~~. But only last week, with the censure of Israel by the Security Council, we saw once again right before our eyes that as Jews we had made a very grave mistake in the years just past. We had believed that with the establishment of the State and most of the countries of the world at least sympathetic to the cause of the Israeli, the Zionist ideal had been achieved. But the laziness of <sup>our</sup> ~~our~~ concern, the superficiality of our interest, the glibness of our support only makes the awakening to reality the more harsh and rude,

It does not take special skill to understand and appreciate the situation that our cause is not now, and perhaps never will be, secure in the eyes of the world. And the reason is "Lo Dai" it is not enough what we have done; it is not sufficient what we have represented to the world; it has not been fulfilled that we shall inaugurate a great day in the annals of Jewry by virtue of our interest in, and concern for, the State of Israel. Lo Dai! Our concern, our attentiveness, our belief, our prestige, our commitment have all not been sufficient; the burden of responsibility lies on your shoulders and on mine. ~~for~~ Now that we have let the ~~matter slip~~ <sup>issue slip from our hands</sup>, it was only France which had the courage and the integrity to call for a condemnation of both guilty parties rather than placing the onus of responsibility on Israel alone. But on this festival of Passover, when we so freely sing Dayenu, we can honestly say that in the case of Israel; Lo Dai, it is not enough.

The second area concerns the education of our children, which area occupies a central place in terms of the Haggadah narrative. The story is told for the children, the questions are for their interest, the four sons are a part of children's mental makeup and the Afikomen as well as the songs relate to the interest level of the younger generation. In short, the Haggadah is an educational textbook; the Seder itself is the blackboard and chalk by means of which we transmit our history to those who will follow us one day in leadership and in the community at large. But, while we sing Dayenu with the little ones, in the area of education removed from the Seder we can all too readily say: Lo Dai, it is not enough. I need not go into great detail to make you conscious of the fact that adults in this country know next to nothing of their heritage and tradition; some of the social critics of our movements maintain that Judaism in America today is a faith which is ~~taught~~ <sup>child-</sup> ~~centered~~ <sup>for children alone</sup> because the adult membership has removed itself from the teaching process altogether. These words, my friends, are designed to tell you the truth of the situation: not only are the adults deserters in one of the great areas of Jewish concern but the children also are leaving our religious schools, and at an alarming rate. Needless to say, the boys are a

part of the system but only for the obvious reason of a forthcoming Bar Mitzvoh. <sup>by older children</sup> The type of return to study, such as we have in our congregation is a rare occurrence and a constant source of amazement to my colleagues. But the situation is even worse when one considers the girls and their education. The young ladies, future mothers in Israel, leave religious school by the 5th grade, when they are about 11 years old, or with the onset of adolescence. The parent permits this for a girl does not need to know "Hebrew" which is an obvious reference to the lack of Bar Mitzvoh for the girls. Thus, we find that by the 7th grade the complement of students is 2/3 boys and 1/3 girls; the parents never allow <sup>for</sup> the fact ~~to come to the fore~~ <sup>young</sup> that these women will one day ~~build~~ <sup>establish</sup> Jewish homes <sup>for</sup> their children, ~~that~~ The generation after this will be even more ignorant than the present since the opportunity for learning has been dissipated on the altar of dance, music and art lessons on Saturday mornings. While we say blandly and callously Dayenu at the Seder table, a long, hard look at our own hearts and minds would undoubtedly call to the fore the word and concept of "lo dai", it is not enough, not sufficient not at all in keeping with the tradition and heritage which we proudly affirm this holy day.

Lastly, we spoke of history at the very outset. And here we come to the element of freedom, for this we believe to be our great heritage, especially in view of the ideal associated with the American way of life. Freedom here is all important and by our citing Pesach we feel that we are in the American tradition: economic, political and social freedom. But this has been a misunderstanding, to say the least. We were never given freedom in the sense that we would like to interpret it; we were given freedom only for the purpose of servitude. We sing Dayenu to be sure; but we say Lo Dai when we consider the extent of our abuse of this self-contained privilege. God let us go free in order to serve Him; we had no choice either of goal or leadership. We were bound to God and ~~by~~ God from the very beginning. Need I go into great detail when I say, emphatically and regretfully Lo Dai? Where is our service, where is our commitment, where is our faith, where is our sacrifice, where

is our humility, modesty, sanctity, holiness? It is for this purpose only that we were freed; all of these things for which we gratefully chant Dayenu, in ironic contrast may be labelled Lo Dai by you and me in our own time. It is a misrepresentation, a blasphemy, a disgrace of all that motivated our ancestors toward fulfillment and satisfaction in days gone by.

These my friends are the lessons of history as taught by the "aggadah. We sing Dayenu but the heart is not in it; it is untrue, for what we once valued is no longer of the essence. If we want to be honest with our holiday and with our tradition we ~~can know~~ <sup>should realize</sup> that Lo Dai has replaced Dayenu; in all truth I say before God and man "it is not enough"! Indeed, the rabbis ask: to what extent is it not sufficient? And the answer comes:  $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$  "it is never enough", it is insufficient without end for the process of fulfillment and growth goes one from one year to the next, from one generation to the following, from father to son, from home to home until such time as the Messiah comes, heralded by Elijah the prophet, who will according to tradition replace our  $\frac{1}{2}$   $\frac{1}{2}$   $\frac{1}{2}$  and  $\frac{1}{2}$   $\frac{1}{2}$  with the true and rewarding Dayenu, It is enough.

Amen.

Heb. Tab., Thursday A.M., April 19, 1962. 1st day Passover.



FOLDER #6

# 15

3-16-62

"The Book of Leviticus"

Deals with Sacrifice - The Levites  
act as Priests - Hebrew Name of Book 'Vayera'  
refers to = God "called" unto Moses with instructions  
for the manner the people are to serve Him.  
+ Midrash says name of Bk should be  
"Toras Cohanim" = Law of the Priests

{ Entire purpose = service  
of Priest + sacrifice } Specific purposes  
to tie our people to-  
gether - to teach  
their ritual + way  
of individual  
conduct.

## THE BOOK OF LEVITICUS.

My friends, this Sabbath we begin with the reading of the third of the Five Books of Moses, the Book of <sup>L</sup>eviticus. It is a most unusual volume and one which can hardly be described as popular in our day and age; it deals with a most unpleasant and unesthetic subject: that of sacrifice. The book is filled with such details as the sprinkling of blood, the slaughter of animals and the manner in which the knife is to cut through the nerve and fiber of the animal to assure its speedy <sup>death</sup> ~~and~~ ~~complete death~~. It would, under ordinary circumstances, be the last book on earth to classify as stimulating <sup>or</sup> ~~and~~ highly interesting and, yet, this is exactly the description which we ascribe to it. There is more in this slim volume of 27 chapters than meets the eye; a superficial skimming can not come close to the essence of the matter. It is to the task of exploring the labyrinth of detail and content to which we dedicate our efforts and attention this sacred eve for <sup>one</sup> ~~for~~ one can hardly understand the meaning and essence of Judaism, even in our own time, without a full knowledge of all that the Book of <sup>L</sup>eviticus implies. In the <sup>first</sup> ~~first~~ place, this book is not a complete <sup>new</sup> ~~beginning~~ beginning after the conclusion of the second book; there is no definite point in time or events which can or do separate the one from the other. Our book is merely a continuance of what had occurred in the earlier book; all follows swiftly in logical succession. Our people were in Egypt, they left there to receive the Law at Mt. Sinai, they wandered in the wilderness and built for themselves a Sanctuary and, now, they are to worship in it <sup>by bringing</sup> ~~with~~ the sacrifices enumerated in the Book of <sup>L</sup>eviticus. Thus, the religious framework of our people is firmly established. But because of the emphasis on sacrifice the book with which we deal has other names as well: "Leviticus," of course refers to the Levites who are to act as priests; the Hebrew name "Vayikro" refers to the fact that God "called" unto Moses with instruction for the manner in which the people are to serve Him; and the Midrash maintains that the name of the Book should be "Torat Kohanim", the Law of the Priests. In short, whatever the name, the entire purpose of the volume

may be summarized in one word "service", a kind of dedication by an act on the part of man to the glory and honor of the Almighty.

In other words, and to simplify the matter as much as possible, the essential characteristic of the volume is found in the ritual by means of which the people, through the officiating priests, approach their God. And there are many types of sacrifices available which must be practiced depending on the occasion and the matter at hand. For instance, one does not simply bring an animal or the first fruits of one's land to the Temple; indeed, each object of dedication has a special and a specific purpose. There are burnt offerings, sin offerings, peace offerings and many others which have strange-sounding names to our modern ears; one reads the words but we no longer know what was meant in days gone by and we can no longer surmise the purpose and necessity for the sacrifice. But the most important event in the life of the officiating priest was one which we can certainly appreciate: it was the offering which was brought to the altar of God in behalf of the entire community of Israel. The matter is deceptively simple: one needed to bring something as an atonement for the sake of the welfare and blessing of all the people. It is a simple matter for us in our day but when one considers this type of law as it applied to our people thousands of years ago, in what we would surely classify as an archaic society, we can see that even in those early days of ~~our~~ history our people had a sense of kinship. One was tied to the other, the people as a whole were held responsible; each man for himself was no longer the law of the tribe as far as the people of Israel were concerned. As a consequence, despite the horror with which we look at sacrifice today, we can proudly say that our people were a notch above the average; that their concern with what was right and proper went one vital and all-important step beyond the boundaries of their own concerns. The people were represented, not only as a unity but <sup>as</sup> all shades of wealth and power and position! <sup>on</sup> ~~at~~ <sup>everyone</sup> one special occasion, <sup>as</sup> would gain admission to the inner precincts of the Temple as a sacrifice was offered <sup>in the name of</sup> ~~for one and~~

all. To say that this was the beginning of true democracy might be stretching a point but it is safe to assume that this concern for all the people was not found in the primitive ways of worship of other nations and religions.

But the matter goes further than this. Why were our people so deeply involved with sacrifice and why was this practiced until the very day when the Temple was destroyed in Jerusalem, <sup>as recently as</sup> ~~not even~~ 2000 years ago? By then we had already been granted a higher and more noble vision of God; indeed, the prophets thundered against the sacrifices which were brought and they adjured us to practice religion with the heart and soul and mind. But the leaders of the time, the predecessors of the rabbis, had far greater insight than we would surmise at first glance; time and again, over the course of the centuries, they could come to the heart of the matter while we would only be touching the surface. The leaders insisted that the sacrifices continue and that our people would worship accordingly because they understood and appreciated the value of ritual. It is for this reason that the Book of Leviticus is still of vital importance to us, long after the essentials of the volume have become obsolete. And ritual, that primary subject as they well knew, leads to conduct; this was their main concern. It is for this reason that every act of the priest and levite was prescribed, nothing was left to chance, everything was highly organized and one false move on the part of the officiant could easily disgrace the priest or make the sacrifice null and void. The rabbis later felt that as the sacrifice demanded discipline and correctness on the part of the priest, so the conduct of the individual in his daily life could be controlled and brought into accord with the highest and most noble motives. For, as they never tired of saying, every act done correctly and consciously, leads to an awareness of God; thus, we would always act in an accepted and sacred manner. We see it in our own time: the orthodox Jew who utters a Brocho at the slightest provocation, takes the name of God not only into his mouth but into his heart.

Every action which is a part of him, reflects Deity. Likewise, every Mitzvoh has the same purpose and the same ideal, whether this is an orthodox Jew or one of the Liberal persuasion. All of us are tied one to the other in our action before God and in the manner in which we conduct our lives from day to day. We lift the Kiddush cup on the festival and Sabbath eve and we are joined to the fellowship of Israel around the world and we are ennobled; we wash our hands and we become clean physically and spiritually; we say the Motzi and we are ready to eat but in so doing we pause, if but for a moment, to pay homage to Him who is the source of all bread, all food, all blessings by means of which man is able to sustain himself in this world of ours. The story is told in the Midrash that a priest who ~~sacrifices~~ <sup>offers</sup> a bird must, before ~~offering~~ the sacrifice, scrape clean the insides of the animal, for he does not know what the bird has eaten in the course of his flight. In the same vein, the rabbis tell us, the priest must look to those who have sinned and bring them, pure and <sup>inwardly</sup> refreshed ~~within~~, before the alter of the Almighty. This means that he is not merely to stand and go through the motions of the ritual but he must go to the sinner, as low as he may have sunk, and raise him up by the strength which God has placed within him to a level acceptable in His sight. The very fact that the priest must go down to help someone up the ladder of spiritual refreshment is sufficient commentary to demonstrate the depth of commitment which was a part of the priesthood in days gone by. These were dedicated and devoted servants of God; the Book of Leviticus deals entirely with them and their task, as they brought the prayers of the people to the ultimate source of Authority. And in this realm, again, the concept of conduct is to be seen. Not a free and easy life which God gives to men without demands or commitment but a vital, intricate and disciplined existence by means of which man not only goes on living from day to day but is able to raise himself to the very heights of spirituality, <sup>This</sup> ~~which~~ permit him to come closer to the Source of Life for the purpose of communion and true devotion. This is the life

of the religiously motivated individual who, by the <sup>ritual of his conduct</sup> ~~way of his life~~, finds his own reason for living.

It may surprise some of you, my friends, when I tell you that in years past a youngsters who first began the study of Torah, started his career with Leviticus. Not the pleasant story of Creation as found in Bereishis but the hard and disturbing elements found in our book, <sup>Leviticus</sup> ~~Leviticus~~. What was the purpose? One which I have brought before you already: commitment, discipline and conduct for these are of the essence to the Jew. If he has these three, all else falls quickly and easily into place for as he learns to approach God he can make his peace with man. This book was taught to the children even after the destruction of the Temple, it is taught even in our day to the very youngest even when there is not the slightest chance that a Temple might one day be rebuilt and sacrifices be reinstituted. But, at the same time, the purpose was never forgotten: one becomes a Jew through action and the conduct of ones life is the answer to the prayers and hopes and dreams uttered throughout the generations for a better world at the hands of an inspired ~~and~~ humanity. This dream <sup>still</sup> resides with us ~~unto this very day~~; perhaps the Book of Leviticus can inspire us in our own time and lead us to action, to conduct, ~~and~~ to a belief in the ritual of worship which <sup>will</sup> ~~can~~ bring us closer to God. Thus, the purpose of the Book of Leviticus, in modern times, will have been attained.

Amen.

Hebrew Tabernacle; Frid. Eve., March 16, 1962

# 15

FOLDER #6

#16 3-30-62

"Clear + Unclear"

"Book of Leviticus" at this time of year  
Conclusion of the of sacrifice + laws were  
valuable + each specific commandment  
led our ancestors on well defined paths to  
religious maturity + closer to God -  
Torah portion - distinction between clear  
+ holy - Clear lines = state of man

relating man to fellow men - Holiness  
refers to man's relationship to God.

## CLEAN AND UNCLEAN.

My friends, among our people of Biblical times there was no such distinction as orthodoxy, conservative or reform ~~movements~~. Those of our faith knew only the word Judaism. The <sup>religion</sup> ~~faith~~ of <sup>our</sup> ~~their~~ fathers was to be seen in every act and thought and concept which was relevant to them and their times; while they may have been less sophisticated in their religiosity than we, their faith certainly was deeper or more profound than ours. Their entire way of life was geared to obeying the laws of God; by so doing, they travelled the path which led to holiness. It is this thought which we discussed a few weeks ago when we turned our attention to the Book of Leviticus, from which we read at this season of the year. We came to the conclusion that this book of sacrifice and intricate law was highly valuable and of the greatest worth; ~~for~~ each and every specific commandment led the ancestors of our people on a well defined and carefully plotted path toward religious maturity and, therefore, closer to God. Thus, a priest had to function in a specified manner, the people had to respond with equal attention to detail, and every minute of the hour and day was carefully considered in the light of an over-all <sup>purpose</sup> ~~consideration~~ not only in terms of what was best for the people as such but, even more vital, in terms of what brought people into a closer and more intimate relationship with the Almighty. <sup>The</sup> ~~for~~ purpose <sup>was</sup> ~~of~~ communion <sup>as well as</sup> ~~and~~ a constant rededication and reconsecration of the spirit.

But in the Torah portion which we shall read tomorrow a sharp distinction is made between the words "clean" and "holy". Holiness, as we have already stated, refers to man's relationship to God; but, cleanliness is that state of being which relates man to his fellow man. It is perhaps out of this context that the popular saying emerges: ~~that~~ "cleanliness is next to godliness." Thus, for the Jew of yesteryear, the primary obligation was to be and to remain clean; a cleanliness of the body which corresponded or complemented <sup>a</sup> ~~the~~ purity of ~~the~~ heart and mind. Thus, if we read the character of the Jew correctly, in terms of his relationship to his community, we can readily recognize that his chief concern was not to ask "What

shall I believe?" but, rather, he saw his religion and all of its obligations and responsibilities in the light of the alternate question: "What shall I do?" For this was of the essence to the Jew, much as it is in our own day in terms of the Mitzvos which are incumbent upon us: that the Jew must "do" in order to fulfill himself toward his fellow man. It is out of a ~~concept~~ <sup>belief</sup> such as this that concepts such as "Tefilah" or "Tzedokoh" have grown for if was never enough for man simply to pray or to study. ~~but~~ He had <sup>to</sup> ~~must~~ combine the very finest of all levels of Jewish life and culture to make his religion come alive by virtue of his action, deeds and positive contributions to the community of which he was an integral part. In the light of this setting, of course, it might often occur that a man was asked, Why do you do this? or, What is the purpose of that? and, in some cases without ~~question~~ <sup>doubt</sup>, the man did not know. But his one answer to the question was quite valid for those of yesteryear: I do this because it is the tradition of our people, it is part of my faith and if it is traced back far enough, it will soon be evident that this was a custom or practice asked of the people, through Moses, by God. In other words, the element of faith began to play a major role in the life of our people; religiosity ruled all and commitment entered the heart and spirit of Israel. Thus, in terms of broad general principles, the Jew was concerned with action and not with speculation, his religion was a matter of obedience rather than orthodoxy, his was a way of life rather than a system of thought. In these terms he lived his life correctly and by doing so ultimately found his way to Deity.

Of course, to us of modern times this procedure of religion seems primitive, naive and crude to say the least. Yet, many aspects of the religiosity of our forefathers ~~is~~ <sup>are</sup> on a very high level indeed for what we have the tendency to forget, in view of our exaggerated sophistication of the twentieth century, is that while our people as a nation or ~~people~~ <sup>group</sup> may have been primitive thousands of years ago, religiously speaking they were on a very high level of refinement! ~~and~~ In comparison to other peoples and faiths the Jewish religion was unmatched in terms of its understanding of

of man's place in ~~this~~ <sup>the</sup> Universe. For while we may look with quizzical eye on many of the customs and practices of our people which they took for granted as a matter of faith and belief, we do the very same in our own time and on a level which is not nearly so refined as that of ancient days. For instance, what of the practice that we drive our cars on the right side of the road while in English possessions they drive on the left side? How is it that when a Christian enters a church he will remove his hat while the Moslem removes his shoes? Also, if the <sup>A</sup>ian removes his hat out of a sign for respect to Deity, why does the Pope who is considered in direct line to God always wear what we would call a skull-cap? Why do we, ~~for~~ <sup>for</sup> instance, when crossing the street watch for the sign which is green; who and what determined that red means stop and that ~~green~~ <sup>green</sup> means go. These examples could be multiplied indefinitely but these few show readily that we do many things for which we have no real reason and in which we are not governed by a firm, documented belief. We do what we do because ~~we~~ <sup>we</sup> follow the laws of our society, and because each of us demonstrates <sup>a</sup> ~~our~~ willingness to adhere to the ways of <sup>the</sup> ~~our~~ community, we ~~are~~ <sup>ourselves</sup> governed by law and order <sup>by</sup> and respect for authority. It is the very same principle which may be applied to our people in days gone by; they felt that correct action was of the essence. ~~and~~ Each human being within the community of Israel knew exactly what was expected of <sup>him</sup> ~~them~~ and to which degree of intensity <sup>he</sup> ~~they~~ stood committed to the ideas and ideals which governed life <sup>centuries ago.</sup> ~~in the past.~~ For this life was religion and religion was life and in this unity of body and spirit the Jew found his measure of fulfillment.

In our Torah portion for tomorrow we approach the matter of cleanliness through food; those classifications of animals which man may or may not eat. It is what we understand by the word "Kosher" which, incidentally means "clean". And without going into discussions on these foods which are proscribed and in which we no longer fully believe, suffice it to say that most categories of forbidden foods are unknown to us in terms of their origins; indeed, in many cases, the type of animal can no longer be identified

especially since we find no corresponding modern animal to the ancient Hebrew description. And while many of us feel that some of the prohibitions are included in Leviticus because of ancient health reasons, modern research has found time and again that this is not the reason at all. In the case of pork products, for instance, which is cited most frequently, the problem is not health ~~at all~~ <sup>entirely</sup> since the ~~problem~~ <sup>diagnosis</sup> of trichonosis is a modern discovery with which we, more than those of ancient times, are familiar. Rather, we do not eat any products of this unclean animal because at one time it was a sacred object to the heathens; because they worshipped the pig, it was forbidden to us so that we would not fall into the temptation not of eating it but of adopting the ways of worship which were foreign to Judaism. And the same type of morality is to be found in other foods as well. We do not eat certain types of animal, fowl or fish because these are ~~birds~~ <sup>creatures</sup> of prey who live off others; the commentaries are quite explicit in stating that we ~~should~~ <sup>should</sup> not eat these foods because otherwise we too would become men of prey and sustain ourselves on the lives and possessions of others. Thus, as in the case of sacrifice, the Book of Leviticus teaches not merely Law but morality, not orthodoxy but understanding, not creed per se but conduct.

This, my friends, is of the essence to us of modern day: not narrow parochialism but a universal structure based on knowledge and understanding, if that knowledge is forthcoming. We may change or edit or reflect but the essential is clear: ours is the obligation to act, to do, to give of ourselves to the community at large for only by so doing can we attain cleanliness which, in its own good time will lead us to godliness. ~~And~~ <sup>And</sup> to be clean reflects our status vis-a-vis man, and only with this as a prerequisite can we approach the altar to do service to God. Thus we shall bring our way of life to bear on all with whom we come into contact, and by so doing we can be ennobled and enriched in terms of life, in terms of faith and in terms of our commitment ~~to a way of life~~ which will bring us into <sup>a</sup> close and more intimate communion with ~~God~~ <sup>The Source of all life & all beings.</sup>

Amen.

Heb. Tab., Friday Eve., ~~At~~ March 30, 1962.



FOLDER #6

# 17      3-2-1962

The changing world of Mid-  
Century -

New interests, concerns + problems are  
constant - ~~plus~~ : No peace since WW II  
New educational advantages + medical  
knowledge furthering progress of people  
+ races everywhere. Atomic energy

changing 'Industry - Shipping - Life  
We take everything for granted - TV and  
its keeping us in touch & outside  
world - Days gone when we live within  
ourselves, - our small circle of our own people  
& events + concerns -  
With Space exploration we leave orbit of the  
world beyond earthly spheres. All changes  
since 1945 - Are we ready, to face The New Cont-  
hesitation? Only, by what sustains us - we are able  
to meet positively new world

The Changing World of Mid-Century.

My friends, in many ways and in many areas of life this is a changing world. Time and again I am forced to return to what may appear to some to be a rather obvious observation: that the way of life as we knew it but a few years ago, is a thing of the past. New interests, new concerns, new problems are constantly coming to the fore; ironically, the world has not known a real moment of peace since the end of the Second World War. ~~We have already had occasion to note~~ *on other occasions we have noted* that values, ideals and principles are no longer as resolute or as steadfast as they were once upon a time; with each passing day the world is changing before our very eyes. Whole continents are in a state of upheaval, peoples are being brought to the front stage of world affairs by opportunities and possibilities which were considered fantastically remote but two decades ago, educational advantages and medical knowledge are furthering the progress of peoples and races all over the world to a degree which seemed hardly possible by the end of the *recent* World Conflict. ~~as recently as 1945.~~ And this seems to be the essence of the matter: that with the end of the World War, the process of change came into being! One is intricately connected <sup>with</sup> ~~to~~ the other; and since that fateful day not only have the ways of the world undergone a great transformation but the entire psychological atmosphere of Americans has linked itself to new processes and ~~new~~ <sup>we</sup> areas of concern. Needless to say, we are no longer the same as <sup>we</sup> were; such forces as Automation, the move to the suburbs, the fantastic automobile psychology and the concern with issues which were not even dreamt of two decades ago are all a part now of the new American mentality. Who thought then of Old Age Benefits linked to Social Security, of the overwhelming drive by youngsters to attend the colleges and universities of this land, of a concern with science and technology which would take up a major part of every youngsters interest and ability. This is the way it went during the course of the years which have passed since 1945; a date which marks a departure from the norm as we knew it and plunged not only us in this country, but all the peoples of the world, into a path of newness and change in which we are involved to this very day. And while we have spoken for the moment of the way of life as we used to know it in terms of America, the picture in other areas of mankind's interest has also undergone a significant transformation.

THE CHANGING WORLD OF MID-CENTURY.

My friends, in many ways and in many areas of life this is a changing world. Time and again I am forced to return to what may appear to some to be a rather obvious observation: that the way of life as we knew it but a few years ago, is a thing of the past. New interests, new concerns, new problems are constantly coming to the fore; the world has not known a real moment of peace since the end of the Second World War. And, time and again, one is forced to return to the belief that the whole picture of unrest and instability with which we are unfortunately all too familiar lies directly within the scope of a new orientation which is part of the new way of life, as it came to us with the end of the conflict and the supposed beginning of the new era of peace and world harmony.

In terms of the realignment of the nations of the world, the great stride forward has been made by the awakening of the giant ~~of~~ China and the enlightenment of the people of Africa, <sup>they</sup> who never dreamed ~~a few decades ago~~ that one day ~~in the not too distant future~~ they would be standing at the center of the world stage and would, together with their Asian counterparts, have a decisive role to play within the context of the United Nations. Even Europe, devastated and destroyed as it was at the end of the war, has been rebuilt and, I BELIEVE is on the way toward a significant and ultimate unity by means of the Common Market. Forces are at work over which we have little control; ~~and~~ the end results of which we can not foresee even in our wildest dreams and most imaginative speculations. Even in so static a field as religion changes are coming to pass which go beyond the realm of the feasible as it was known to us a few years ago. The Catholics, for instance, have allowed liberal measures in terms of their method and time of prayer; the new Pope is concerned with the needs and wishes of the average people more so than any other spiritual leader of recent decades. The Protestants are following along a path toward Unity which has never been equalled; instead of being torn asunder into hundreds of ineffectual splinter groups they now make it a point to unite for strength and power and influence in all areas of modern life. The Jewish faith also has come under a completely revised point of view what with the great surge of our people into the suburbs and a subsequent committal on the part of our people to build new <sup>& Community Centers</sup> Synagogues, to a degree never known before within the realm of American Jewish life. <sup>Jewish</sup> ~~Their~~ energy and effort imply not only that <sup>we are</sup> ~~the Jewish community is~~ here to stay but that ~~it will be a major financial factor for years to come as~~ much of the money of our people <sup>will</sup> ~~will~~ be channeled into meeting the obligations of the planners and builders whose extravagance and ostentatiousness must be satisfied with payment in full by the generation to follow. In all of these ways, then, the picture of the present looks completely different than it did in the past, ~~and~~ what the future will bring is the guess of anyone for each of us has the ability to forecast an unknown future.

It would appear to me that these changes of men and nations have come about largely due to three major factors, <sup>These</sup> ~~which~~ have influenced each of us since the date

iii.

of the dividing line: 1945. The first of these factors, unquestionably is a direct result of the end of the War and signalled, at the same time, the beginning of a new era. I refer, of course, to the uses and techniques of Atomic Energy. When we were told some years ago that a new age had dawned ~~just like the time of the Industrial Age~~ it was a fact worth noting for surely on account of the splitting of the Atom the world will never be the same again. Industry is being converted to an atomic-powered manner of work and the possibilities are endless in terms of the effects for good which such power might bring to man. In England, already, great power plants are being built so that industrial development might keep up with Atomic potential; in America we have built not only nuclear powered submarines but have only recently launched our first Atomic powered merchant ship which can sail the oceans until 1965 without ever having to stop for fuel. A fantastic way of life opens before us and with the power of the atom being harnessed every more forcibly and readily it seems quite certain that in years to come the entire <sup>reflex</sup> ~~picture~~ of industry will change from the manner in which we knew ~~it~~ it in years gone by. Greater production and development will be to the advantage of manufacturer, laborer and consumer so that the standard of living which we already enjoy will be even further <sup>on</sup> ~~de-~~ <sup>hanced</sup> ~~veloped~~ and all areas of the industrial empire will profit. The changes are already manifest in terms of automation, the shortened work week and the increased time for leisure which is a part of our present civilization. The possibilities are endless and no one knows where the future will lead us and what benefits will be realized by all of us.

But there is a second development which is part of our society; it has become so much a portion of our everyday way of life that we take it for granted, <sup>we</sup> and can hardly conceive of life without our Television set. But TV brings us not only entertainment or discussion or the favorite program to which we are attached at any hour of the day or night. Indeed, television goes much further than this; instead of it living with us we have become chained to it and, therefore, life is no longer the same. For more than entertainment the medium confronts us with instant communica-

tion which links us in this corner of the world with people all over the face of the globe. And this, for a certainty, not only gives us an insight into the ways of people of whom we had heretofore only read and of whom we had but wondered ~~into~~ but links us into a community of common concern from which there is no escape and in which we are irrevocably involved. Once upon a time we were concerned only with events and happenings in our very own neighborhood and were touched by joy and trial within our own little circle of relationships. Today, with the magic of the picture tube the tears of a child in Africa which rolled down his cheek in the early morning hours disturb us deeply that very same night; the struggle for survival of a community beset by flood or earthquake or fire affects us as it happens with the mobile camera <sup>on the spot</sup> ~~in effect~~; the <sup>speech</sup> ~~plea~~ of a leader thousands of miles away <sup>touches</sup> ~~affects~~ our <sup>last</sup> ~~lives~~ at the very moment of his smile or frown. Today there is no such thing as isolation anymore; we are part of the world at large and no matter how remote the people or how strange their custom and belief or how difficult the name of a town or river or man it all applies to us without reservation and without hope of reprieve. The days have gone when we can live unto ourselves; what happens here or there today will have some sort of affect, no matter how slight, upon each of us. This is due to the communication possible by means of television; we now know the people, the issues, the concerns, ~~and~~ <sup>they literally</sup> more than that, they are brought into our living rooms and invade our emotions, our minds, our senses for now and for the future.

<sup>but</sup> ~~and~~ there is one last instance of concern which has changed the world as we <sup>believed in</sup> ~~knew~~ it beyond the border of ever bringing it back to what we once cherished and knew. This, of course, lies in the realm of the age of Space exploration, ~~where~~, Ready or not, we are bound to leave the orbit of the world ~~of which we are a part~~ <sup>to</sup> ~~and~~ make our way beyond these earthly spheres. That we can do it has been demonstrated only last week when a mature, likable and intelligent young American flew the earth's orbit three times. With this <sup>staggering technological advance</sup> ~~change of territory~~ we leave the earth behind us and in the years to come, not to speak of the generations of the future, what may seem fantastic to us will appear old-fashioned and certainly obsolete to

those who will come after us. The moon, the stars and all the heavenly bodies may have been created by God but ~~how~~ they are on the threshold of being explored by man. What the future will bring is truly beyond our comprehension and were it ~~not~~ for this happening alone, we ~~would~~ safely say that the way of life we knew will never be the same again. And what will we find beyond the earth, how will we fare, how will we live, how long will it take and, most important, what will be done by the nations of the earth once we get there? Will it be a path toward peace or will all the strife and turmoil of earth be brought to those regions which until now have been free of man's whims, pettiness and jealousy? Who would dare to venture an opinion; who would not give his very all to be granted an insight into what the future holds in store for you, for me and for all mankind?

This, then, my friends, is the changing world at mid-century. All this has happened since 1945, a bare 17 years ago; one hardly dares guess what the next two decades will bring. This is not a sermon for exhortation or instruction but merely to ask a question: in view of what has happened and what we will surely encounter, Are we ready? Are we prepared physically, psychologically, spiritually to face what is new without fear of hesitation? The answer lies within the framework of our own reservoir of strength for there is not a doubt in my mind that only by what we have to sustain us shall we be able to meet positively the new and radically different way of life which will surely be ours. At mid-century, we can only hope and pray that mankind will avail itself of the opportunity to do better with its second chance than it did ~~with~~ in generations past. For only then will the newness and discoveries of the present have a positive and revitalizing effect on what we believe can be a sound and noble future.

Amen.

Heb. Tab., Friday evening, March 2, 1962.

THE UNIVERSITY OF CHICAGO

#18

5-23-62

"Grideon"

by Paddy Chayefsky

Play review - Biblical theme

FOLDER #6

"GIDEON".

My friends, last Wednesday evening a goodly number of our members and friends had the opportunity to view one of the leading Broadway dramas of the season. Because of this fact, and noting that many others have seen the play at other times, we are moved to discuss the subject at this time. I think that we can safely say that the play we saw on the stage a few evenings ago was a most interesting production; the acting was excellent and the staging was unusual. The writing also, by the noted playwright Paddy Chayefsky, was highly <sup>skilled</sup> ~~interesting~~; the words flowed smoothly from the pen of the author who had already gained fame and fortune for his marvellous plays "Marty" and "Middle of the Night". But, at the same time, I doubt whether many of us left the theater having been <sup>experienced</sup> ~~ennobled or uplifted in~~ ~~terms of~~ a spiritual grandeur; the play was scarcely more than mere entertainment and, ~~at the same time~~, on not too high a level at that. It is, of course, very difficult to write on a Biblical theme; the majesty and loftiness of biblical language can not so easily be duplicated in our modern terminology. I can think of only one instance in recent years when the greatness of the Bible was matched by the poetic speech of the stage: that was the presentation by Archibald MacLeish of his new classic "J.B." which told the story of the Book of Job. The problem with placing a biblical theme on the stage is to be found in <sup>terms of</sup> ~~the central essence which is~~ God; in our Bible there is no such thing as man being in the center of the stage but, rather, the emphasis is always on what God wants, says and commands. And while in the course of ~~the~~ centuries some men are privileged to speak to or with Him, there is always that element of awe and reverence and holiness which, in the final analysis, separates man from God. This element of distinction, for it is precisely this, was lacking especially on the stage of "Gideon" a few nights ago. We were asked to believe in an angle of God or a personation of God or a God of and by Himself who whistled, hops, skips and jumps, who blesses and curses, who rewards and punishes not as if He were God but as if He were some sort of "pal" whom we could understand and comprehend on our

level, rather than ~~we aspiring to His level of concern~~. In my opinion, it is impossible to make a play or have a religious faith or draw a conclusion for living if God is on the level of ~~man~~ <sup>the living</sup>; the very nature of our mortality indicates that we are not the same as ~~God~~. Indeed, ~~that~~ God is so far above and beyond us that we can only aspire to His greatness and glory but can never fully reach or understand it. For if man and God would be on the same level then there would be no man; we would all be gods.

But the problem with the play "Gideon" goes far deeper than this; for if you wish to present a biblical drama, and desire it to have a measure of artistic success, it is vital that the spirit of the biblical tale be kept true and straight and correct. This surely is not the case in the play we saw; Paddy Chayefsky's "Gideon" is full of misrepresentations and as a necessary consequence could never come up to the high standards of the biblical narrative. In the first place, the author completely misinterprets the verse of the Book of Judges, Chapter 6, Verse 15: "And Gideon said unto him "O my Lord, wherewith shall I save Israel? behold, my family is the poorest in Manasseh, and I am the least in my father's house." Our author took this verse and used it as a basis for the characterization of Gideon: he made him into a boor, a dullard, an oaf and one whom in modern terms we would call "simple-minded". But this is not the meaning of the verse at all; had the playwright known of his biblical characters he would have understood that this type of verse was always uttered by men who had been chosen to lead by the Almighty. The verse does not mean that Gideon is stupid or a coward but that he feels he is not qualified to lead a cause championed by God; as a plain and ordinary human being, he is not <sup>seasoned</sup> ~~qualified~~ to represent the wishes and desires of the Almighty to his fellow men. Jeremiah, Isaiah, Moses, ~~all~~ the great men of the past had always protested their worthiness to lead; this did not ~~make~~ <sup>clarify</sup> them <sup>as</sup> ~~into~~ morons. ~~It~~ Just the opposite, <sup>it</sup> brought them to the level of dedicated and sanctified servants of the Lord. Thus, to begin with, the author miscasts his chief character for Gideon in the Bible is a

heroic figure who is well qualified to lead the people to victory.

And this brings us to the second misrepresentation. In our play the warriors who will defeat the Midianites are the 300 most cowardly men available for the task. Those who are fearful and those who were strong had been sent home. The explanation is that God does not want man to think that he has won the victory; rather, it should always be understood that these unschooled and undisciplined 300 won only because God was with them.

<sup>on the stage</sup> Thus, <sup>n</sup>the struggle is won by cowards and Gideon himself never enters the fray because he is afraid. Unfortunately, this is not at all in ~~the~~ spirit of the biblical narrative. There the 300 are the most alert and dignified men available; they fight ~~because~~ of their power and courage and strength.

~~While~~ <sup>U</sup> While God is with them, ~~still~~ they show the Midianites and the ancient world that the Israelites are men of courage and strength who will not be denied their freedom nor their right to worship their own God. In fact, the method of choosing these 300 men is very interesting and was not brought

clearly to the surface at all in our play. The men are taken to the water and are asked to drink. Those who lap up the water and those who kneel by the water to drink are eliminated; only those who bring the water to their lips and stand upright are chosen to fight with Gideon for the glory of God.

In short, <sup>this test</sup> ~~it~~ is indicative of the type of men they are, ~~that~~ they will not lap up water like dogs, ~~that~~ they will not bow or kneel but will stand <sup>fight</sup> ~~straight; thus, they will fight straight and will speak for their cause in~~ <sup>standing straight as men ought to stand.</sup>

~~truth.~~ And, without much reason for explanation, a third misrepresentation

~~of the Bible is that~~ The men of Succoth, who at first refuse to give provisions to Gideon and his army, are killed in the Bible after the battle has been won. Thus, in the Bible as opposed to the theme in the play, Gideon

remains true to the commandment of God and does not seek to have his own way as <sup>the</sup> ~~a~~ vain and pompous person ~~as~~ he is pictured <sup>to be</sup> ~~n~~ by the author.

But there is a fourth misrepresentation and it also needs to be discussed by us. The God of the stage is always depicted as being jealous, on

of terror, one of great judgement and punishment, having little mercy but being concerned directly with the exact retribution demanded by the purest form of Justice. Unfortunately, this is not the God of Israel; it is only the God of Judaism insofar as the Xian would conceive Him. For this type of presentation is an old anti-semitic trick which has been played on us over the centuries: the Jewish God is full of anger and wrath, the Xian God is only love and mercy and goodness. Well, my friends, it is simply not ~~true~~ and this type of presentation not only does us a certain measure of harm but indicates, more than anything else, the abysmal ignorance of Judaism of the author much in the same vein as he ~~showed~~ us in the "Tenth Man". While a whole sermon could be preached on this one point alone, suffice it to say that our God also gives love, speaks of mercy and kindness, and represents especially through the prophet Hosea a measure of unending love which is difficult to parallel in any other faith or creed.

In this vein we could continue to pick and dissect for such needs to be said in terms of this play which is full of faults and errors and misconceptions and many more misrepresentations. Our God does not have to beg for love of man, our God knows the foibles of the individual, our God is well aware of the frailties of mortal beings and need not express concern or surprise since, after all, He has created us. On the stage we deal with a most ungodly God. But in one last use, Cheyefsky has brought a measure of truth to the fore and he has blessed us with an insight which must be noted for it is easily and purposefully overlooked. It is this: it is not easy to love God or to have faith in Him. And, as the author states, love of God is not to be equated with fear of Him; love of God is the same as our belief in Him, ~~and~~ what He represents to us as the children of man and the creations of the Almighty. And in this very point a measure of truth was found on the stage: the men assembled for hostile wish to complete the task quickly for the grapes are on the vines and they must get back to harvest before they spoil and the crop is lost. Thus, they will do what is asked

of them but only if it does not entail too much difficulty or trial. ~~and~~  
 are we not the same in our own day and age? We are willing to give service  
 to God but only if it does not interfere with our lives, our comforts, our  
 business commitments, our vacation plans. How many people do you know who  
 are really and truly willing to make a sacrifice for God, who are willing  
 to give up what is most precious to them, who are willing to stand up and  
 stand straight when the choice is placed before them, <sup>when</sup> ~~a~~ decision must be  
 made? Daddy Chayefsky has pinpointed the fallacy of our belief in God in  
 correct measure: let us pray quickly, let us battle now, let us follow our  
 inclinations for while we will <sup>condescend to</sup> do service to God ~~let it not~~ <sup>it must not</sup> be at the ex-  
 pense of our own wishes, dreams and desires.

It is perhaps for this reason that Gideon and his kind rise up so rarely  
 in the world of which we are a part. He could certainly use a heroic  
 figure to lead and guide us but, even if he were to appear before us, how  
 many would follow and how many would accept and how many would lay the  
 faith to give up everything in order to say "The Lord is with me, I shall  
 not fear". Yes, it is hard to love God and it is difficult to believe in  
 Him but this is our only hope, our only chance, our only measure of assuranc  
 ce that a world of cleanliness, purity and sacred purpose can be attained.  
 The strength of <sup>a Biblical</sup> Gideon lies in each of us; let us use this strength for the  
 good of man and for the glory of God.

Amen.

Hebrew Tabernacle, Frid. Eve., Feb. 23, 1962.



FOLDER #6

#19

3/9/62

Judson's unfinished  
Business, Morality  
+ Fallout shelters

Shelters been built for many reasons  
before now - Only now they will not help  
any more in case of nuclear fall out -  
it destroys everything + causes people to  
arm themselves to exclude human intruders  
+ protect their turf - State against State:

Group organized in Las Vegas, to repel Californians,  
should they seek protection there. Instead of  
burying ourselves underground - wiser to  
channel our energies - money & talent & power  
towards peaceful negotiations & developments  
of nuclear power for development of our  
world

JUDAISM'S UNFINISHED BUSINESS: PART #1 "MORALITY & FALL-OUT SHELTERS."

My friends, the topic for this month's lecture-sermon series, although planned ~~many months~~ <sup>long</sup> ago, is as recent as last week's address by President Kennedy. While he spoke to the nation of our country's need to resume nuclear testing, it is my task to discuss with you the necessary corrolary of that resumption in the testing of nuclear devices: "Morality and the Fall-out Shelters", Part 3 of Judaism's Unfinished Business. For more than 15 years, ever since August 6, 1945 which was the date of the bombing of Hiroshima, a mushroom shaped cloud of anxiety has hung over everyone much like the mythical sword of Damocles. Seemingly we cannot drive this out of our consciousness. Not alone during our waking hours but also for many of us even our rest is disturbed by a preoccupation with the dangers of a nuclear blast, of radiation poisoning from fall-out, and by the agonizing decision we are called upon to make: shall we ~~we~~ shall we not fashion such fall-out shelters as perhaps may protect ourselves and our families? The President, through Civil Defense, and the Governor of this State through outright encouragement have all asked us to move full-speed ahead with the building of these fall-out shelters; either on an individual ~~basis~~ or on a nationwide ~~state~~ supported, basis. The idea seems to be that when a nuclear bomb is exploded over our heads, we should then rush to our underground shelters in order to escape the devastating effects of the terror which has been unleashed. However, as the many scientists have testified, the building of shelters need not necessarily lead to survival. You may recall that some years ago, Civil Defense officials posted large "S" markers to indicate the way to basement bomb-shelters in office buildings or to areas like our own Vestry. These signs, of course, have long ago rusted into meaninglessness for we know that buildings least of all offer any kind of protection against the powerful bombs which carry Atomic warheads. Next, in 1954 Evacuation routes were set up and a billion dollar defense warning system <sup>instituted</sup> ~~set up~~ around the world to give us four to six hours warning time in case of enemy attack. <sup>All this in the belief</sup> ~~that~~ that we could then evacuate the cities

ii.

In three years time all this became ~~meaningless~~ <sup>obsolete</sup> for the Intercontinental Ballistic Missile can travel a distance of 5000 miles in 30 minutes; needless to say, this leaves no time whatever for evacuation of any sort.

The same type of ~~obsolete~~ <sup>fallacious</sup> thinking dominates our fall-out shelter program. You see, when an atomic bomb explodes, there are three areas of primary concern: first, the devastation of the blast itself; secondly, there is such a phenomenon as a fire-storm which can consume vital oxygen over a vast area and cut off all manner of life in its path. Third, there is the ever-present radioactive fall-out which can travel across the face of the globe and affect human life for generations to come without our knowing or feeling a thing. Contamination can come to us through rain, snow or dust falling from the sky; ~~and~~ <sup>it can</sup> ~~spread~~ <sup>cause</sup> bone cancer, leukemia or malformation of infants at birth. And even if we human beings could hide from these evils at the time of the explosion, it would be hardly possible to take with us ~~the~~ cattle, ~~the~~ grain or ~~the~~ fowl in order to protect them, <sup>this</sup> ~~from~~ <sup>would be</sup> having all of our potential food supply contaminated. But still the many reputable scientists battle privately and in the open. Those who believe in the shelters state that some protection is better than none; those opposed to the plan make the very telling point that a shelter is worse than useless for in the event of an all-out atomic attack the shelters will, in fact, only entomb or incarcerate their occupants. It seems highly improbable that we shall have, as one observer put it, "a very polite nuclear war, with just enough exploding of nuclear bombs to drive us into the shelters but not enough of a war to destroy the shelters themselves."

But the morality of the fall-out shelter system, as we wish to speak of it, is to be found in still two other areas of concern. In the first place, ever since the building of shelters on an individual or state level has been proposed and encouraged, the ethical foundations of men and people have undergone a violent change for the worse. Already we have been subjected to public debate whether owners of private shelters may arm themselves in order to defend their place of refuge against neighbors who may also seek

a safe place in that very same shelter. We have been told, for instance, that a group of 5000 has organized itself in Las Vegas to repel a possible invasion of Californians, should they seek a comparative place of safety in Nevada. Accounts appear of a man in Chicago who mounted a machine gun before his shelter to protect it from neighbors who might seek to rush in. In Hartford, fire-arms are recommended as standard equipment in the shelter. And recently, Rev. McHugh, Assistant Editor of "America" a Catholic, Jesuit weekly, said: "Neighbors trying to break into a family shelter may be considered unjust aggressors and may be repulsed by violence if necessary." All this highlights the fact that with the building of shelters we may be deluding ourselves into positions of security; a position which is as fraudulent and immoral as the guns and pistols kept at the ready by the present owners of the <sup>private</sup> shelters. And if the government would actually be serious about this building program for shelters then, it would seem to me, it would mean the building of gigantic underground places of refuge in every city, neighborhood and block. To argue that this would be too costly makes no sense. If we are actually in danger of atomic war, then all conventional building ought to stop immediately and every construction implement and material available be put to work in erecting not only fall-out shelters but shelters conceivably strong enough and deep enough in the earth to offer some protection against direct ~~or~~ <sup>or</sup> nearby nuclear hits. Buildings can be replaced; human lives cannot! Let us not delude ourselves into thinking that we can place a price tag on survival and let us hope and pray that the morality of the fall-out shelter shall never fall so low as to replace "Am I my brother's keeper?" with "Every man for himself."

But while the first area of Morality and the Fall-out shelter tells us of some men's excessive ~~spirit~~ <sup>zeal</sup> in keeping his place of refuge to himself, the second area of concern leads into a different question entirely. Is it wise to build fall-out shelters in any manner of speaking? First of all will the building of these hiding places not encourage world diplomacy to be a little more reckless since "salvation" has now been created in the form

caves now used and accessible to all the peoples of the world, supposing such a situation had been created? Would the danger of war not be increased if each side of the controversy thought that he <sup>being prepared</sup> could escape and that only the other side would be destroyed? Personally, I think that the whole concept is worse than stupid and I would tend to agree with the words of Prof. Seymour Melman of Columbia U., who recently stated, "Planning a safe and good shelter is like talking about an efficient design for Auschwitz." But I am forced to bring up one other aspect in terms of the morality associated with the fall-out shelters and it is this: the very idea of diverting all my energies to the building of underground shelters is loathsome to me. I do not want to be stuck underground like ~~some~~<sup>a</sup> mole or as one who is afraid to show his face to the light of day. I do not want to direct my attention to an earthly grave but, rather, to the finding of a solution which will obviate the need to build these shelters in the first place. The whole emphasis is wrong in terms of the entire discussion in which our nation is engaged. It would be far wiser if all of our energies, money, talent and power would be so channeled as to bring peaceful negotiations to a fruitful conclusion so that this and all future generations might live above ground as men and as believers in right and humanity. <sup>It would be more proper</sup> ~~and so~~ that the nuclear aspects of our modern <sup>time</sup> ~~society~~ might be used for the betterment and development of man in our society. Let man lift up his head and not stick it into the ground; let man stand up straight as he was intended to do rather than bow his body to rush for the underground passageway; let man strive with all his being for peace on a just and equitable basis ~~in the world and in his home~~ so that by the strength of each man's great desire for a home free of destruction and children free of Strontium 90, a better world might yet be built. As Norman Cousins wrote: "Peace cannot be found if we look for it in the wrong place. The wrong place is the arena of anarchy, filled with jostling and volatile national sovereignties. The right place is the arena of world law in which a structured peace can be built. The mere attempt to build such a peace is no assurance that it can be done. But the fact of the attempt itself creates a rallying point that may provide the best interim shelter possible."

My friends, 2000 years ago Rabbi Hillel said: If I am not for myself, who will be for me; but if I am for myself alone, what am I; and if not now, when?" Here he voiced Judaism's responsible answer to the challenge even of our own day: each individual must recognize and utilize his god-given capacity for self-protection and self-fulfillment. But, also, this is linked to the awareness that the individual's well-being cannot be advanced at the cost of his fellowman. He cannot protect himself by crushing or ~~crushing~~ <sup>seizing</sup> his brother; and in both areas he must act with moral firmness. Today we live in a crucial, <sup>delicately balanced world</sup> ~~moral time~~. We must do all that we can to assure the safety and survival of those near and dear to us, if they can be protected; which is a matter of grave doubt in the moment of ultimate testing. But, if we strive for ourselves and our own then we must recognize that no man is secure unless <sup>others</sup> ~~are~~ ~~secure~~. We can not buy our individual freedom or survival by ignoring our common obligations. And, at the same time, no program of Civil Defense no matter how modern and how pressing and how useful can ever be allowed to divert us, as men living in a world of humanity, ~~to~~ from the task of building a peaceful world.

In this area lies our primary obligation and to live above ground is my hope for the generations to come. This choice can not be deferred by pious utterances ~~and~~ <sup>or</sup> by casting the responsibility on God in terms of prayer and wishful thinking. Indeed, the choice is yours and mine and it must be made in our day and age. I cast my vote for life, I cast my choice for morality and I reiterate the great thought of our tradition: I am my brothers keeper. Until such a time as this attitude becomes universally recognized and we shall begin to act and live like men, I say that Morality and the fall-out shelter is, of a certainty, a part of "Judaism's Unfinished Business."

Amen.

Heb. Tab., Friday evening; March 9, 1962. Judaism's Unfinished Business;

Part III: Morality and the Fall-out Shelters.

69

FOLDER #6

#20

2-16-1962

(Torah portion)

'The Eternal Light'

The Ner Tamid - Synagogue not sacred  
unless light kindled - burn day + Nt.

LIGHT:  
Symbol of God to lead us in right path; so  
we can be symbol of decency unto all genera-  
tions - We are to be to the world symbols of justice  
+ truth - "Light unto the Nations" Jch. ~~Book Soc.~~  
Burch Society

At same time we have no right to cast  
aspersions on political beliefs + patriotism  
on great leading personalities of executive,  
judiciary + legislative systems. Korean conflict  
'Brain washing' force + psychological terror  
to change thinking of man -  
American Camp of our own - with more brutal  
ways than Koreans -  
Tests in Prison Camps to test "political reliability"  
of prisoners + officers -

## THE ETHERAL LIGHT.

My friends, one of the most precious possessions of any Synagogue is not the Torah but the Ner Tamid, the Eternal Light. One may easily take a Torah scroll from the Sanctuary for study but a Synagogue may not be considered sacred or sanctified unless the <sup>Light</sup> ~~light~~ has been <sup>kindled</sup> ~~lit~~ and burns both night and day. Thus, you may have a Temple with an ark filled to capacity with all manner of precious and ancient Torah scrolls but no service may be conducted there if the kindling of the lamp has not taken place. This is the essence of our Torah portion for the week; the children of Israel, concerned with the building of their Sanctuary, are told of the <sup>נר</sup> ~~eternal~~ <sup>73</sup> Light. ~~and that~~ It must burn continually by means of pure olive oil. <sup>21</sup> ~~The light~~ is of such great importance, ~~as~~ the rabbis tell us, because light was the very first thing which God created after the world itself had come into being. Thus, they reason, if this was the very beginning, it indicates the great value of light not only to the world at large but to each and every individual living within this tradition. Furthermore, in terms of the Synagogue of every age and every land throughout the long and diverse history of our people, the Ner Tamid is a continual symbol of God's presence among us; it means that as He is a light unto you and me to lead us in the right and proper path, <sup>Thus,</sup> ~~we~~ we must be a symbol of decency and fervor for that which is just and correct ~~unto all peoples and~~ unto all generations. It is this thought, perhaps, which is contained in the prophetic vision of Isaiah as applied to our people: "I the Lord have called thee in righteousness, and have taken hold of thy land, and kept thee, and set thee for a covenant of the people, for a light unto the nations: to open the eyes of the blind, to bring out of the dungeon the prisoner and to bring forth out of the prison-house, those that sit in darkness". This is the personal reference to the Eternal Light as linked to the Torah portion for this week and as applied to each and every one of us. A covenant has been established and we are involved; we are to be a light unto the nations, <sup>to</sup> ~~and~~ offer the very finest and most noble of our tradition

to the nations of the world as symbols of right, justice and truth. It is a large and staggering commitment, to be sure; at the same time, the Eternal Light which burns continually in our Houses of Worship remains as a constant reminder of our obligation and responsibility as People of the Book, as participants in the Eris established by God, as lighters of the Larn which is our conscience as well as our inheritance.

Of course, the whole emphasis of this task which has been given unto us centuries ago is that we Jews are not only to be a light unto Jewry but, as the prophet so adequately stated it, "a light unto the nations". Thus, it is within our scope of interpretation, to apply the lesson of the Ner Tamid to other areas of our concern as well. One can see at a glance that the values of the light which apply to us as Jews within the Synagogue, may just as readily be applied to a multitude of problems outside those walls. After all, that is the essence of any religious force: to carry the message of the Sanctuary to the world beyond the confines of this structure. ~~so that, because of what we represent, not only~~ <sup>Then</sup> the people here <sup>and</sup> ~~but~~ all those with whom we come into contact shall be the better <sup>due</sup> ~~because of our enthusiasm and devotion~~ to the cause and faith of which we are a part. For instance, one can readily apply the issue with which we deal ~~with~~ <sup>political</sup> to those elements of the light which are extremely active in our country at this time and which do more harm than good, to say the least. And one need not only cite the rightist forces at work known as the members of John Birch society; it is only ~~this instance~~ <sup>this example</sup> which comes to mind since their program and purpose has been nationally exposed. These people, to be sure, and many more like them, need <sup>separately</sup> the light of reason and logic and validity <sup>relative to</sup> ~~in the realm of~~ their actions and concerns. ~~for they affect the lives and beliefs of each and every one of us.~~ The very idea of what they are trying to bring to the men and women of our country belies belief by all sane and reputable individuals; yet, they appeal to a multitude of those whom we would think could never be touched by extremism such as this. It goes without saying that here in

America we are not living in a state resembling Paradise and one can find many things which do not come up to the high caliber of the American ideals ~~as foreseen by our forefathers~~ <sup>At the same time,</sup> but this does not give us the right to cast aspersions on the political beliefs and on the patriotism of some of the great and leading personalities within the realm of our executive, judiciary and legislative systems. A man can not be called a "leftist" because he seeks a modus vivendi with the eastern nations of the world; a human being can not be called a socialist or communist simply because he asserts the right of dignity and freedom for all the peoples of this land, regardless of color or creed; and, in the same vein, a man should not be considered a hero ~~by any one~~ <sup>if he advances his cause on the basis</sup> ~~than a fringe group indicates if he deals within the realm of~~ secrecy and personal loyalty which transcend the laws of reason and logic. While this applies to the "irchers", it seems safe to assume that the same principles apply just as readily to the many other groups in our country who, because of dissatisfaction, align themselves with the extremes of the right, ~~of which~~ Hundreds, if not thousands, of such groups exist, scattered throughout the vast spread of our country. The light of validity and purity of purpose could just as readily be brought to bear on them as upon us; who knows what hidden fallacies and ironies might come to the fore if the brilliance of the light of God would shine into the darkness of their cause and belief.

But this is only one manifestation of the quirks and turns of fate into which so many of our people are being led in our time and day of unrest and spiritual ~~dissatisfaction~~ <sup>upheaval</sup>. One thinks, for instance, of a word and concept which came to the fore during the Korean conflict: "brainwashing". We were shocked and disheartened <sup>and</sup> that ~~we~~ <sup>a</sup> people could sink to such depths <sup>to</sup> of indoctrination by force and psychological terror so as to change the thinking of <sup>a man</sup> ~~an American~~ into that of a Russian or, at the very least, ~~of a leftist sympathizer~~. And when we had about recovered from our horror and despair that such devious techniques could be employed in our enlightened century, we began to hear, and it was later proven correct ~~that~~ just

such a camp existed in America, run by our own personnel and testing how long a man could survive with his own beliefs and ideals under certain kinds of pressure. It developed that we were using means and techniques to force our men and to coerce their minds and spirits in even more brutal ways than those devised by the amateurs of North Korea. Our men were subjected to conditions of depravity and horror which had a marked similarity to the concentration camps of Europe over 40 years ago. And now, after the concern over this type of practice had evaporated we are again stunned to have revealed that Senate investigators approach members of the Marine Corps, without the Commandant's knowledge, to test the "political reliability" of the trainees and officers. This type of underhand, surreptitious and calculating procedure indicates that the light of reason and nobility has again been extinguished among the ruling powers that be. In the first place, what moral right does the legislative branch have in investigating the thinking processes of our fighting forces? Secondly, granting that the authority instrumental in this procedure is not a complete fool what legal right exists for these men to investigate without the permission of the general in charge? Third, what does so inept an investigation prove to those who are concerned with the survival of our nation when they fight, as the famous saying has it, "on land, in the air and on the sea". One would be hard pressed to find an instance of such tactics during the time when the Marines were fighting on Guadalcanal, Tarawa or Iwo Jima; one questioned at that time, when the chips were down, only their capacity to fight and hold and win the battle by which they were confronted. Fourth, and not to seem disrespectful, one wonders upon hearing of such instances of foul play, if the authorities who participated in these indignities could pass the test of these questions to the satisfactions of their peers; what makes a Senator from South Carolina an expert on Communist ideology, history and political theory particularly when he is not ready and willing to fight for the rights of his own colored constituents who are situated in his own home state. And

... finally, did those who prepared the very general questions also prepare specific answers? One wonders whether a liberal Senator from the north or west might not ~~diff~~ differ with the answers or even ~~with the results and their~~ interpretation eventhough it could remotely ~~exist~~ <sup>occur</sup> that he agreed to the intent of the questions themselves. Where is the light of truth in this instance and where does the sacred purpose of such investigations come to the fore not only in the instances mentioned but in every other area of ~~concern~~ which could be ~~called to the fore~~ <sup>cited</sup> just as readily?

Thus, my friends, the episode and the commandment of the Eternal Light leaves a great deal to be desired for us of the twentieth century. If we are to be a light unto the nations the time has come to translate the ideal of the Sanctuary, ~~in which the light is eternally kindled into reality. For~~ <sup>symbolized by the which flickers always,</sup> ~~the darkness of reason and justice and truth which are veiled on side the~~ ~~walls in all too many areas of national and even international concern. It~~ is well and good to believe that we are to "open the eyes of the blind" but unless and until those words become ~~a reality, in which you and I are~~ <sup>concrete, so that</sup> personally involved by reason of our commitment to the Covenant, all the words and ideas of our tradition shall be of no avail. The time is ~~now~~ ~~for us to assert the teachings of our heritage; to~~ ~~assume~~ the mantle of commitment and responsibility, ~~to~~ <sup>to</sup> ~~embrace~~ <sup>accept</sup> the teaching of the prophet that "I the Lord have called them in righteousness". If that be understood and ~~accepted~~ <sup>accepted</sup> the light shall be of burning and its glow shall illumine and enlighten our hopes and dreams, <sup>our Synagogues and</sup> <sup>our lives.</sup>  
Amen.

Heb. Tab., Frid. Eve., Feb. 16, 1962.



#21

2/9/62

Lecture sermon  
II

Judasin's Unfinished Business  
II Church + State -

Xmas Carols in public schools - Jewish  
Businesses open Sunday - cl Saturday - ~~last~~  
Americ. way of life - 13<sup>th</sup> article Bill  
of Rights -

Federal Aid to Education - for Catholics  
major issue -

[ FOLDER # 6 ]

"for Education &

Jews & Protestants - no Federal aid is  
valid - On the other side Catholics  
in view of future of parochial system -  
Religious Holy day Season - The State  
Superintendent of Public Instruction for  
State wide plan - relig. teaching into public  
schools - "impossible teach democracy in  
Godless atmosphere.  
Fight for separation of Church & State

JUDAISM'S UNFINISHED BUSINESS: PART II: CHURCH & STATE!

My friends, recently in ~~an~~ Levittown, N.Y., it was proposed that public school children should be graded on their report cards for their rating on "reverence for God", a proposal which was defeated only after prolonged and heated argumentation. In Burlington, Vt., the Jewish Community Council ran an article in its own newspaper opposing the singing of Xmas carols in the public schools. The "Burlington News" answered: "This is a Xian country and Xians should not be prevented from practicing their religion nor should our public school systems be reduced to a godless state because a very minute section of the population doesn't like Xmas hymns... Persistence by any small Jewish minority to prevent the singing of hymns in schools is going to cause a very unfortunate reaction on the Jewish people in Vermont". Also, in recent years many cases have come to court where Jewish business men have insisted on their rights to keep ~~open~~ their stores ~~since their day of religious observance is not Sunday but Saturday~~ *open on Sundays, being closed on the Sabbath;* and in most ~~of these~~ cases, the appeal of the Jewish business men ~~was~~ *was* denied on the basis that this is a Xian country. Also, more frequently than is known by the general public, appeals have been made by such institutions as secular hospitals for federal aid which, due to the absence of any specific ruling for hospitals, has been granted ~~at times~~ *depending on the judge.* and refused ~~at other times.~~ Now, my friends, all of these problems affect us in our time for they touch upon one of the fundamental issues of our American way of life, as contained in the First Amendment to ~~our~~ *the* Constitution, known more popularly as the first article ~~to~~ *2* the "Bill of Rights". Linked to free speech, free press, and the right of people to assemble and to address their grievances to the government, the First Amendment states "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." This article, enacted in 1791, is perhaps the greatest contribution of America to the peoples of the world; it is all that good government should be. Indeed, by forbidding an established religion within these States, the founding fathers wrote a Constitution which

does not once ~~involve~~ the name of God and, also, they specifically banned religious tests for public office..

The reason for this is, of course, historical. People came to this country largely because of religious persecution in the Old World. ~~and~~ While the original 13 States were not free from prejudice either, still they gave men the opportunity to worship according to the dictates of their conscience. Religious diversity was considerable throughout early America: the southern States were largely Episcopalian, the New England States Congregationalist, and the middle states had various shades of Protestantism. ~~with the exception of~~ only Maryland, which was founded with the intention of harboring religious dissenters, ~~and~~ <sup>became</sup> thus, for all intents and purposes, ~~was~~ a Catholic State. But with the advent of the Federal Government and the great men connected with this venture, it was Thomas Jefferson who conceived the phrase in explanation of the First Amendment, that this was to insure the "building of a wall of separation of church and state". It is this concept, the separation of Church and State, which forms the basis of this, our second, lecture in our annual Lecture-Sermon Series on "Judaism's Unfinished Business." This whole matter is worthy of note not only to remind us of our precious heritage in America but, just the other ~~side~~ <sup>sides</sup>, to call to the fore the many inroads which have been made into the guarantees of our Constitutional ~~freedom~~ <sup>rights</sup> as citizens of this country. Not only is this frequently called "a ~~free~~ <sup>free</sup> country" ~~but~~ but proclamations are signed "in the year of our Lord", all of which, ~~is~~ is contrary to ~~the sensitivity of my Jewishness.~~ <sup>Jewish sensitivity.</sup> Many people even go to the length of ~~resenting~~ <sup>resenting</sup> any and all references made to God in the numerous ways that this is brought before us in the course of our daily life. For instance, the Pledge of Allegiance has added the phrase "under God", on our coins and bills we find "In God we trust", our courts ask us to swear "So help me God", the government provides Chaplains to the Armed ~~forces~~ <sup>forces</sup> and Congress opens its sessions with prayers. All this, the critics maintain, is against the principle of Separation of Church and State and Jewish organiza-

tions, particularly, are very much opposed to this type of procedure. ~~It~~ <sup>convictions</sup> is against our religious ~~faith and against our sensitivity~~ as citizens that more should be made of one religion than another. ~~For~~, In the final analysis, we are a minority and we can only protect ourselves and be protected if the Law of the Land is upheld and followed <sup>equally for all the people.</sup> ~~not only for others but for us as well.~~ We maintain, unequivocally, that separation guarantees freedom and freedom requires separation; separation of church and state is best for Church and best for State and secures freedom for both!

But the matter of immediate concern is to be seen in the area of our children's education, insofar as it <sup>t</sup>ouches the public schools. Prior to the last presidential campaign, the issue of federal aid to education was very much in the news for the Catholic position has always been in favor of federal aid; this was a matter which Mr. Kennedy had to face and answer. ~~in view of the "Separation" which is the basis for our present discussion.~~ On the same level, the problem is still <sup>i</sup>nexistence what with education laws before Congress at each session; ~~the~~ Jews and Protestants have consistently maintained their point of view that in order to assure the principles of the Bill of Rights, no federal aid to education is valid except for certain byproducts to education. ~~and~~, <sup>c</sup>ertainly, no aid may be granted to parochial schools under any circumstances. Catholics, of course, continue to fight this principle because they justly maintain that it is unfair of Catholic citizens to pay state and federal taxes for secular education and, at the same time, pay the fees required for the parochial education of their own youngsters. Strange to relate, orthodox Jewish groups side with the Catholic point of view in this matter for they, also, are concerned with the upkeep and future of their parochial school system. But the principle of Separation of Church and State goes even deeper than this. There is, for instance, the matter of released time with all of its ramifications. Furthermore, there is the holiday observance at Xmas and Easter ~~time~~ <sup>hymns</sup> when ~~of~~ are not merely sung but practiced and drilled in the classroom and assembly for weeks prior to the holiday.

~~Thus~~ Jewish children are asked to participate in a religious service foreign to their nature. These songs are <sup>open</sup> taught with bowed heads, closed eyes, hands folded in prayerful attitude before the body for while superficially they are considered a part of an American holiday, the teachers know all too well that the music is of a deeply religious nature, <sup>is</sup> ~~are~~ taken usually from a religious service and <sup>is</sup> ~~are~~ a highly noble and sacred manifestation of formal prayer as conducted in the Church on the occasion of the holiday itself. In this type of context, Jewish children have no place and can not take part. Even when the school attempts at a compromise solution in that Joint Celebrations are held, that is to say Xmas and Chanukkah or Easter and Passover, the principle of Church and State is ~~still~~ <sup>it becomes a</sup> violated. ~~and becomes a~~ mockery to all those to whom the American heritage of separation and freedom is precious and unique. We must always remember that while all religions have some things in common, it is the differences that have made religions unique; we would go so far as to say: America's religious tradition stands for the protection and even the enhancement of these differences.

Of course, this battle to maintain the wall of separation is not always pleasant or easy; that is why we say that the matter is still part of Judaism's Unfinished Business. An attempt is made to scare people into conformity. In Florida the State Superintendent of Public Instruction proposed a state-wide plan to bring religious training into the public schools, contending that it is "impossible to teach democracy in a godless atmosphere." Thus, the position of the strict interpreters of the First Amendment is likened unto atheism, unto communism, unto anti-americanism. As a consequence, those of us who believe in the separation of Church and State have been hounded by the rightist forces active in our time, and aside from being known as Jews, all the appellations have been combined to call us "atheistic communists who are against God and America". One would almost be led to believe that the First Amendment to the Constitution of the United States was written in Moscow in the 20th century for the sole purpose of subvert-

all those values and ideal which American hold dear and precious. The absurdity of the argument ~~hardly~~ <sup>no</sup> needs ~~refutation~~.

In all these ways, my friends, a battle is coming to the fore. It is impossible in our time and age to maintain ones perspective in view of the events and forces which shape us ~~rather~~ <sup>rather</sup> than the influence which we ~~have~~ <sup>exert</sup> upon the conditions in our world in our time. But, it must still be acknowledged and recognized that in this country the State is supreme and Religion is subservient; the State may not favor one religion over another nor may it establish one ~~faith~~ <sup>denomination</sup> as the official faith of the land. Therefore, Judaism is as much a part of this country as any other religion; this is not a Christian country and for Americans this is not the "year of our Lord, 1962." But this can only be attained if we keep vigilant and alert; ~~for~~ the forces which seek to substitute the name of God ~~as a substitute~~ <sup>to</sup> for ~~only~~ action are active and ~~active~~ <sup>pressing</sup> and have the appeal of emotion on their side. If America is to remain what our forefathers envisioned and what we would like it to be, then the Separation of Church and State must not only be guaranteed but must be maintained, fought for and assured from year to year, from school to school, from state to state. Until such time that the First Amendment becomes not only the theoretical law of the land but ~~the~~ <sup>~</sup> reality in the heart and mind of every citizen, the principle of Separation shall remain an essential and integral part of Judaism's Unfinished Business.

Amen.

Heb. Tab., Friday Eve., February 9, 1962.

# 21

#22 -

2-2-62

## "The Bible via Telephone"

Recorded messages - Fundamentalists with  
simplified messages - Rabbis (Orthodox)  
religious counselling except Fri & Sat -  
Different each day - from Book of Psalms  
Adds in Post - Rabbinical + Family Problems.  
Paraphrases - Call Rabbi etc -

Not the same as calling # for weather, Traffic info  
candidate, states during election  
Principle of modern communication applied to  
religion is a grievous error - enables someone  
unaffiliated to use as substitution for

not being part of organized religious  
community, and still get religion without  
fuss - Without personal commitment or  
involvement still gets his answer by  
telephone - or "an answer" "It is not healthy -  
to search for answers within Judaism without  
personal contact - How to find God - Mayan  
community at worship or prayer, the basis of our  
faith? Religion is personal matter - depth of faith  
corresponds only to depth - sincerity and meaning-  
fulness of individual

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Lawyers. L. Roel, 165 Bway. CO 7-9765.

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RABBINICAL & family problems. Mar-  
riages. Rabbi Rabinowitz. DI 2-2334.

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RIDERS WNTD FR UPTOWN TO MDTWN  
MANHATTAN and RETURN. WA 7-5269

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#### 47      Commercial Notices

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DETECTIVE, NY—Retired. Lic, bonded; In-  
vest'g, matrimonial. Reas rates. CH 3-8750

- Newark—110 Market St.—nr. Washington St.
- Jersey City—2839 Hudson Blvd.  
nr. Journal Sq.
- New Brunswick—348-350 George St.  
corner Bayard St.
- Hackensack—325 Main St.—cor. Berry St.
- Springfield—on U. S. Highway #22

## WESTCHESTER .

- White Plains—175 Main St.—nr. Court St.
- Yonkers—27 Main St.—nr. Getty Square

"THE BIBLE VIA TELEPHONE."

My friends, the Bible has had many interpreters over the centuries. Scholars, laymen, priests and rabbis have had their ~~say in interpreting~~ <sup>say in clarifying</sup> the verses of Holy Scripture for their day and for their people. But only in more recent decades have we come to the point where modern scientific advances have permitted us to hear the Bible interpreted via the telephone. It is an aspect of our society with which many of us are not familiar. The Xian groups have sponsored these recorded messages for a long time and they cater to certain special groups. Mostly these are fundamentalists who believe in the literal interpretation of the Word of God; thus the caller is readily satisfied with a few well-chosen phrases which give him the strength he needs within the realm of his religious sophistication. One such message may say "Seek ye ~~He~~ and live" and the caller is quite satisfied and contented. Within the context of his religious experience, he will seek God and he is convinced that he will live. In the same vein, from Leviticus, the verse "Drink no wine nor strong drink" is enough ~~of a word~~ to make most of these people fanatics in behalf of the Temperance movement; their religion is not only fundamentalist but may often be equated with total abstinence. And in the Gospels when we read, "Blessed are they meek for they shall inherit the earth" then all commentary is meaningless for the type of person who will call to get this message, ~~knows~~ <sup>believes</sup> that he is meek and that, as a consequence, it is only a matter of time until he ~~inherits the earth~~ <sup>affirms his earthly reward</sup>. Thus, by nature of the message we can safely say that a very small percentage of people is involved in this kind of religion and that while it may do little good, it can hardly do much ~~wrong~~ <sup>harm</sup>.

Now, however, this practice has been adopted by other religious groups and, I am sorry to relate ~~to you~~, by Jewish organizations as well. In our neighborhood there is a rabbi, sponsored by his congregation, who engages in this type of religious counselling and it disturbs me deeply. The recorded message of our neighbor is even in keeping with orthodox practice in that he has the number connected at all times, except for Friday night and all day

Saturday. These are pre-recorded messages, a different one each day, ~~they~~ specialize in the Book of Psalms where a few verses are read and then ~~is~~ <sup>expounded</sup> ~~presented~~ to the caller. Needless to say, the Psalms lend themselves to all manner of interpretation and the melodious, unctious voice of the rabbi never is so specific as to indicate that he solves problems only for Jews but, rather, that his message is available ~~to~~ and applicable to all people. Now ~~when Jews come to this point and the rabbis lend themselves to this type of~~ <sup>practice, it</sup> cheapening ~~of~~ the whole value of religious counseling; when we Jews who have always looked upon this type of promotional campaign for religion with a slightly cynical and questioning eye, <sup>come to accept the obviously superficial</sup> then the time has come for us to take a second, longer look at what we had always shrugged off as an idiotic cynocracy of a few unrelated people.

But then, perhaps, my way of looking at this development in the Jewish religion is all wrong. It could be that the concept of "Bible via Telephone" is a sign of our modern and advanced era; that ~~it~~ is I who am out of step and that is it I who ~~am~~ old-fashioned in my idea of religion and religious functioning. But somehow I can not reconcile myself to the <sup>thought</sup> ~~idea~~ that I am totally incorrect ~~in my thoughts~~ on this matter. I oppose just as readily the type of advertisement, printed in the N.Y. Post this past week, and called to my attention by one of my students. It reads as follows: "Rabbinical and family problems. Marriages. Call Rabbi Rabinowitz. DI 2 - 2374." The principle is the same: how low have we sunk so that we advertise the special functions of the clergy in a newspaper at the very time when we try to the best of our ability ~~to make our synagogues a success and to gain an every larger membership~~ <sup>for</sup> in our congregational families. This type of information and counselling is quite proper when seen in the light of other services available by telephone to the community at large. For instance, a contribution to my knowledge is made when I dial the correct numbers for the time, for weather, for traffic information and, during an election campaign, when I wish to discover how a certain candidate stands on a certain

iii.

issue in which I am interested. But, it seems to me, that when this principle of modern communication is applied to the religion of which I am a part, a very grievous error is committed by all those connected with the project. Then the principle of ~~the~~ "Bible via telephone" is applied to the community at large; it seems obvious to me that something is radically wrong with the trend of which this type of development is a part.

In the first place, this type of religion is as remote as possible from ~~any~~ <sup>the</sup> real consolation which the religious counselor may offer the congregant. One is reminded of ~~one of the~~ <sup>scales</sup> fortune-telling ~~weighing~~ <sup>machine</sup> scales in the subway where you drop in a penny and in addition to your weight, discover whether your future looks gloomy or bright. In the same vein, this type of telephone religion makes one think of an IBM machine which has been substituted for the officiant in Church and Synagogue; all the congregant has to do is push the button which most closely resembles his personal problem and a pre-recorded answer, accompanied by the whirring noises of the mechanical brain in action, comes out through the appropriate slot. The deeply troubled and disturbed individual now has the answer he requested. But there is another factor which ought to be taken into consideration. Namely, that while this is remote-control religion in the most unique sense, it may also serve as a soothing balm to the mind and heart of him who suffers guilt for not being a part of the organized religious community. I can readily see such a person: ~~who has been~~ taught to attend the worship service of his choice, and who, for one reason or another will not ~~go~~ <sup>go</sup>. As a consequence, the telephone number is a perfect substitute: he calls and gets his religion without fuss or bother; ~~and~~, most important, without personal commitment or involvement. In short, all those factors which ought to make any religion of worth and value to the human being are negated or omitted in this process ~~in which even our own people are engaging at this time~~ of modern technology and communication. The Bible via telephone is of no use to him who thinks seriously and who is troubled deeply. The remoteness of the interpretation of the verse

can hardly touch the needs of the individual person.

Secondly, aside from the point of remoteness, the trouble with <sup>this</sup> ~~such a~~ ~~manner of communicating with~~ ~~religious way of addressing~~ people is to be found in the ~~realm of~~ a lack of questions. In other words, there is an anonymity in the entire procedure; the rabbi or minister who answers the telephone has no way of knowing to whom he is speaking and, at the very least, whether his message is appropriate for the problem at hand. Here there is only listening, there is no contact, there is no communication of any sort. This is a vital point when applied especially to those of the Jewish faith; it goes against the very heart and soul of all that our faith represents. We say that it is healthy and even wise to question the dictates of our religion, that man is not just a type of animal who will respond in the way he is trained; <sup>rather,</sup> ~~that~~ the individual has choice lying before him to seek his own way and live a better life. The opportunity to explore this facet of religion further is denied the individual who calls upon the telephone in search of an answer to the problem which plagues him. And, it goes almost without saying, that the type of person who seeks his answers by means of such a mode of communication is not totally healthy as far as his mental attitude is concerned; I sense in the caller perhaps a fear of meeting with a live representative of whatever his faith. Perhaps he is afraid of probing, of answers, <sup>of questions</sup> of attitudes and if the answer on the telephone does not please him, he can always hang up, which can hardly be done with a human being to whom he has gone for help.

And, thirdly, even though a rabbi and his Synagogue may be identified with this type of procedure, the message does not speak directly to Jews and the interpretation of any given verse of the Bible does not represent the Jewish religion. For instance, where in such a presentation does one find God, or Torah, or the Minyan, or the community at worship, or the prayers which form the very basis of our faith? The fact that the telephone service does not answer either on Friday night or all day Saturday does not make for Jewishness, much less Judaism! Everything that is of value to our faith

is lacking in this context. Furthermore, who sponsors this? Who is responsible? My students attempted to trace the source but could get no concrete information whatever; indeed, the Jewish Information Bureau and the Jewish Statistical Bureau, who might know of such things, were displeased and even shocked that such a ~~matter~~ <sup>program</sup> was in progress.

All this, my friends, points to the logical conclusion that for people in general and for Jews in particular, there is no easy, ready made answer to the religious values so sorely needed in our time. If religion is to maintain that quality of depth, integrity and character which has characterized it over the centuries, then these substitute "gimmicks" can be of little ~~value~~ <sup>value</sup>. ~~service, either positive or negative.~~ I wonder how many people are truly inspired by Bible via telephone; would there still be a Judaism today had Moses communicated the Ten Commandments to the people of Israel by remote-control? His was a personal presentation, an intimate involvement with the Word of God and the people responded by placing themselves at the disposal of the task for which they had been chosen and to which they would dedicate themselves. This is the measure of true religion, in all its manifestation and no unctuous voice can ever fill the void that exists if a person in need truly seeks to commune with his God. Religion is a personal matter; it can not be prerecorded nor conveyed via telephone. As a consequence, the depth of faith corresponds only to the depth, the sincerity, the meaningfulness of the individual. Holy and sacred words must not only touch the ear but, in the sense of religious thought, also the heart, ~~and~~ mind and spirit of man. This is the essence for any religion; this is the apex of ~~Jewish thought~~ <sup>Judaism</sup>.

Amen.

Heb. Tab., Friday Eve., February 2, 1962.

#22

#23

1-26-1962

"A New Life"

Book Review -

Bernard Malamud  
Teacher = Malamed

Novel anything but light or simple - profound  
memorable comedy of errors - In time  
when others try to discover fame + fortune in cities  
Levin seeks new life, leaves N.Y. + goes  
to farthest corner away from city.

Whatever he does = failure or ends in disaster.

But in active participation of life still finds  
degree of satisfaction - even in failure he has  
not stood still - he's the small insignificant person  
who tries to fit in + still leaves imprint of his life  
+ personality on those who survive him. He learned

that the new 'life' needed not be miles away  
from home, but within himself - wherever he  
was. <sup>Where he looked like</sup> Active engagement with life, grappling with  
its forces & challenges fit into realm of Judaism -  
search for life found in living - part of  
Jewish tradition

Life is a process not a  
destination

FOLDER #6

"A NEW LIFE" by BERNARD MALAMUD.

My friends, in our time of difficulty and turmoil the Arts have suffered a great neglect. In the first place, the emphasis today is on Science and the new technology; very few like to devote themselves to the literary culture of our era. Consequently, the authors of this generation feel themselves impelled to write novels and plays about depravity and degradation; the <sup>amoral</sup> business empires, the <sup>unsustainable</sup> suburban communities and the illicit relations between men and women all find their <sup>way</sup> ~~place~~ <sup>to</sup> in contemporary literature. I believe this to be true, with very few exceptions. One such instance of an author departing from the norm is the man whom we are privileged to discuss this evening in ~~terms~~ <sup>latest</sup> of his ~~new~~ book "A NEW LIFE"; his name is Bernard Malamud. Those of you who are even slightly familiar with the Hebrew language know that his last name is related to the Hebrew word "Malamed" meaning "teacher"; and this ~~name~~ aptly describes the man. He is both Jewish and a teacher; he concerns himself with those values and ideals to be found within the human being which make not for sordid but for stimulating and interesting reading. Each of Malamud's books have won national prizes and in ~~each~~ <sup>every</sup> volume he has concerned himself with some aspect of Jewishness. The author has attempted to teach a relevant fact to ~~man~~ <sup>him</sup> who is the reader; while others seek to entertain, Bernard Malamud has taken upon himself the task of translating the problems and difficulties and cares of everyday experience into the area of the written word for the edification of each and every reader. In our volume, the term "Jewish" is mentioned only once but one can readily recognize the type by name, by problems, by trials, by the workings of the mind. ~~Each of these~~ <sup>Each</sup> aspect of the personality of our supposed hero is finely written, beautifully characterized and developed with a highly meaningful and ~~descriptive~~ style. The Jacket-blurb describes the book in one short sentence and with a minimum of words tells us the story: "This is the story of S. Levin, age 30, a bearded man with a burdensome past, who comes from New York to a small town in the Pacific Northwest, to live a new life". And, again, in the opening paragraph within the confines of one sentence, we

can exactly picture the man and feel with his emotions: "Bearded, fatigued, lonely, Levin set down a valise and suitcase and looked around in a strange land for welcome." These words: Bearded, fatigued, lonely and the name "Levin" tell us with whom we are to deal; we know the man as a Jew who has not yet found his place, ~~and~~ who is driven by a constant inner pressure, <sup>who</sup> wanders from here to there in ~~the~~ search <sup>for</sup> what is described as a "new life", which is also the title of our book.

The short sentences and the carefully selected words make it all deceptively simple. The novel is anything but simple or light; in my opinion it is a profound and memorable comedy of errors where few things are funny and where the hero, S. Levin, is a clown. But the whole book mirrors this ~~paradox~~: <sup>paradox</sup> for instance, in a time when people leave the small communities of their birth in search of adventure and success, S. Levin leaves New York <sup>to</sup> and seeks a new life in the farthest corner away from the city. In the same vein, while others want to discover fame and fortune in ~~the new towns~~, <sup>an urban area</sup>, Levin seeks none of these but only a life that is "new". Whatever he does either is a failure or ends in disaster. He has come to the West to teach in a College; he finds that he applied to the wrong school. He believes that he has been chosen on the basis of his ability; he finds that basically his application for a teaching position had been rejected and that he was given the position only on the basis of a woman's whim. Leaving New York he grows a beard to help him change to a new life; he finds that in the small town where he is to live, beards are considered the mark of a radical and are looked upon either with scorn or with ill-concealed amusement. S. Levin arrives with principles and morals rebuilt on the ashes of his former way of life; he <sup>soon</sup> finds himself an adulterer. He believes himself to be a teacher but cannot teach what is in his heart and is confronted by students who do not want to learn. He is made Chairman of a Committee on Textbooks but his recommendations, after months of study, are ridiculed. And in this manner he lives his life from day to day; each little, simple

happening leads him, because of what he is, into realms of failure and desperation from which there is no escape. He looks and feels ridiculous, a clown, a failure in every respect and, with its satirical portrayal of higher education, the book makes us feel that we are missing something; that there is more to this novel than meets the eye. There must be a more positive purpose to the life of S. Levin.

But the life of this distraught and alien Jew did not begin with a purpose, either positive or negative. "The emotion of my youth was humiliation. That wasn't only because we were poor. My father was continuously a thief. Always thieving, always caught, he finally died in prison. My mother went crazy and finally killed herself. I mourned them but it was a lie. I was mourning myself. I became drunk, it was the only fate that satisfied me. For two years I lived in self-hatred, willing to part with life. I won't tell you what I had come to. But one morning in somebody's filthy cellar I awoke under burlap bags and I squeezed what was left of my brain to understand why this should move me so deeply, why I was crying. I came to believe what I had often wanted to, that life is holy. I then became a man of principle." But the change in outlook meant very little. He grew the beard, went back to school, earned a Master's Degree and came out west. And before a year was out, he still could not live by principles although he had them, he still had not found happiness although he yearned for it, he still had not found himself although he was constantly looking, he was still alone although in the space of a few months he had fathered a child, taken away another man's wife, and had gotten into the bargain this couple's two adopted children. In short, when he shaves off his beard he knows all too well that he has gained or lost nothing ~~at all~~. If anything at all, he has sacrificed his career and is on the way to marriage with a woman whom he neither loves nor wants, while heading east again ~~in his car~~ in the very direction from which he had come. And perhaps in this very reversal of directions, heading home again toward New York, we find the lesson of Bernard Malamud's novel. For it seems to me

that the author is trying to drive home the point that one can not escape his life by running from east to west; in short, that one can not find a "new life" by running away.

And here, it seems to me, we come to the crux of the problem. This is what Malamud teaches us and this is the teaching of Judaism. The good life and the new life are in this case synonymous; the approach is not made by growing a beard or running 3000 miles from the center of controversy but, in doing just the opposite: meeting the problem and the challenge of one's existence at the time and place of its attack. Furthermore, while S. Levin seems to realize this in the final analysis, I think that the author teaches us one other lesson. And it is to be found in the simple proposition that the "new life" which is being pursued in our novel is not to be found at the end of a search, much like at the end of a rainbow but, rather, that the good life and the new life are to be seen and understood only in the very process of living. ~~it~~. That is to say, as one grapples with life, as one faces reality, as one meets the challenge, as one shaves off the beard regardless of consequence: in these actions, in this process, in this dynamic activity there <sup>only do</sup> we find life. ~~as man is engaged in the process of living.~~ And this too applies to our man, S. Levin. Growing to hate himself, continuously in a drunken stupor, having sunk to the edge of degraded oblivion, he still finds no satisfaction. But in the active participation in life, even though he rarely can surmount his enormous capacity for failure, he still derives a certain degree of satisfaction. At least, he has not stood still and in the very process of failure he has, at the very least, tried for something positive. That is why we said at the very beginning that Levin, for all his failures, is really a hero; he is the small, insignificant person who tries to make a niche for himself in life and while he may not always succeed, he still leaves the imprint of his personality on those whom he leaves behind. Thus, his failures can also be seen positively: he has rid the department of an obsolete

and meaningless text book which no one had been able to accomplish in 30 years; he found that someone else would give a course in the Great Books which had been his idea and it was something of which men had dreamed but never dared to institute; the car which had caused him to fail his driver's test was now taking him home again; and, the beard ~~by which~~ which, as he says, "had given me a different view of myself", had come off for good. S. Levin had learned that the "new life" need not be 3000 miles from home but, rather, within himself, wherever he was, whatever he sought to make of it.

This active engagement with life, the grappling with its forces and challenges certainly fits into the picture of Judaism as well. We have never reneged from our obligation, we have been in the midst of it, we have ~~tried~~ tried to escape but have found it to be of no purpose, we have yielded centuries of S. Levin's and they have ~~all~~ had to make peace with themselves, there has been no one who would make peace for them. This factor that the search for life is to be found in living, and that ~~this~~ is in itself is good, is part of the Jewish tradition. Bernard Malamud has written a relevant novel and his comedy of errors is like unto our ~~own~~ experiences and his tragic hero is much like unto ourselves. The struggle for the new life is not easy, ~~only~~ <sup>only</sup> a fool would maintain this, ~~but~~ S. Levin who found again his self respect and we, who live from day to day, surely know deep in our hearts that while the effort is often Herculean it is worth it. For if we find the struggle to be of meaning, then we become worthy, our lives become sacred and our purpose in life becomes new and holy.

Amen.

Heb. Tab., Frid Eve., January 26, 1962.

#23

#24

1-12-62

"Judaism's Unfinished  
Business!"

Part I

## ARAB REFUGEES

REFUGEES: WE - EAST GERMANS - HUNGARIANS  
INDIANS - PAKISTANIES - 30-40 millions

The only ones under Ward of U. Nations today are  
Arab - others either integrated or solved  
their problems. Aid to them \$1 billion, receive  
29 million annually - drain on financial  
resources of international organization.  
Ironie that this group so intimately tied to State  
of Israel. For Jews = Justice, Justice Shall there

[ FOLDER #6 ]

Pursue -

After division of Palestine: 1947 - Secty of Arab  
League Broadcast: This will be war of exter-  
mination + momentous massacre which will  
be spoken of like Ponjelic massacre + Crusades.

JUDAISM'S UNFINISHED BUSINESS: PART I: ARAB REFUGEES.

My friends, we of the twentieth century know all too well the meaning of the word "refugee". In its most elementary consideration not one of us can boast of being "pure American"; at one time or another, unless we are Indians, each one of us derived his descent from an ancestor who came to these shores after having made the journey from the old world to the new. At the same time, only slightly removed, the word "refugee" applies to the news stories as recent as today and tomorrow: East German refugees fleeing to the western zone, Hungarian refugees fled to safety a few years ago, 15 million refugees were involved in the dispute between India and Pakistan, and untold numbers were affected by the crisis in Korea and now in Indo-China. It has been conservatively estimated that in today's world, due to conditions over the last two decades, 30 to 40 million refugees are on the move not counting those who died during the transition from one way of life to the other. All this brings us to realize that the only group of refugees under the ward of the United Nations today <sup>are</sup> the Arab Refugees ~~group~~; all other peoples have either been integrated or have solved their own problems. <sup>This Arab group numbers</sup> ~~except for this one Arab group. This group numbers~~ approximately one million individuals <sup>who</sup> ~~which~~ must receive U.N. aid <sup>to</sup> ~~in~~ the amount of 29 million dollars annually; <sup>they are</sup> ~~one~~ of the great drains on the financial resources of the international organization. ~~The entire existence of~~ The Arab refugee problem is all the more tragic when one considers the bitter irony that the ~~existence~~ <sup>is</sup> of this group should be tied so intimately, as a byproduct, to the rebirth of the State of Israel. Needless to say, high were and are the ideals of our reborn State! While ancient Israel was "a light unto the nations", the modern Israeli knows all too well the truth of the biblical words "the captive shall be redeemed" <sup>especially</sup> ~~and~~ after having experienced so much tragedy due to forces beyond his control in Europe. The young Jew of Israel would certainly wish to translate into real and concrete and acceptable terms the prophecy: "Justice, Justice shalt thou pursue." And, in the light of this ideal and the foundation

of our faith which served to crystallize it, why the Arab Refugees? The very existence of their camps is a constant thorn in our side and a blot on our ~~word~~ <sup>promise</sup> that we wish to treat all peoples equally and that we extend the hand of fre~~nd~~ <sup>friend</sup>ship to one and all. The modern world is bound to ask: Has Israel forgotten her own Torah? Has the Wandering Jew, the eternal refugee, become himself a persecutor, a maker of refugees? And it is with these questions <sup>in mind</sup> that we delve into the first of our annual Lecture-Sermon Series, this year on "Judaism's Un~~fin~~ <sup>ished</sup> Business", "The Arab Refugees".

But before we jump to ~~conclusions~~, and usually there are from a prejudiced, pro-Jewish ~~point of view~~ <sup>conclusions</sup>, it would be well for us to examine the facts. In the first place we can all agree with the official reports of the United Nations that the Arab States are responsible for the aggression which flared up after the division of Palestine in November 1947. We recall all too clearly the promise of Mr. Azzam Pasha, then Secretary of the Arab League, broadcast over BBC in May 1948: "This will be a war of extermination and a momentous massacre which will be spoken of like the Mongolian massacres and the Crusades". The resulting war caused Dr. Ralph Bunche, as U.N. Mediator to say, "The Arab States had forcefully opposed the existence of a Jewish State in Palestine in direct opposition to the wishes of 2/3 of the members of the Assembly...The Mediator's report is based solely on the fact that the Arab States had no right to resort to force and that the U.N. should exert its authority to prevent such a use of ~~force~~". These citations and quotations, my friends, are not to bore you with statistics but, rather to accentuate the pertinent observation that when we speak in terms of Arab Refugees, the solution to the plight of these unfortunate people must at least be shared by the Arab countries. ~~So~~ <sup>in a backing the new state of Israel</sup> Had it not been for their precipitate action, there would have been no Arab refugees in the first place. It is a well known fact that prior to the start of the conflict, Arab radio called upon its people in Palestine to leave the land of future war, only to return in the wake of the victorious Arab armies; indeed, there is no evi-

dence whatever to support any just claim that this mass exodus of Arabs was a haphazard or sudden or unplanned event. Arabs chose to flee of their own free will, despite the pleas of the Israelis that they remain and share in the building of the new state on an equal and just basis.

But the Arab Refugee camps do exist; we can not wish them away. On the other hand, the figures given out in terms of their number are not based on fact at all. For instance, no comprehensive census of the refugees has ~~ever been taken and, also, the figure lists all Arabs in the camps~~ <sup>also, the approximate figures</sup> ~~which is to say it also lists~~ those people who have gone into the camps not from Palestine at the time of the war, but in consequent years from other Arab lands. The reason why some Arabs have left their own soil to live in these camps is quite simple: it is far easier to live off U.N. relief than to work for a living on ones own, especially in these underprivileged lands so poor in capital and land development schemes. The truth of this observation is best seen in the 1952 report of the U.N. Relief and Works Agency for Palestine: "To increase or to prevent decreases in their ration issue, the refugees eagerly report births, sometimes by passing a new born baby from family to family and reluctantly report deaths, resorting often to surreptitious burial to avoid giving up a ration card". The most valid figures available, taking all factors into consideration, show that a maximum of 700,000 Arabs might have fled from Palestine while now the figure supported by the world organization is well over one million. <sup>But the real</sup> question remains, regardless of numbers: what to do with the refugees? A number of attempts have been made at resettlement or rehabilitation or integration but few of these attempts have been successful. In the first place, it is foolish to suppose that Israel today would want to accept all of these one million individuals, many of whom are publicly pledged to the annihilation of Israel. Thus, to bring them back would be to invite the risk of security and possibly a fifth column of the greatest magnitude. But even more imposing <sup>is back</sup> ~~a problem~~ to solving the problem is the very simple

fact that the Arab States do not wish to ~~settle~~ <sup>settle</sup> the matter; as one Arab leader plainly stated "The existence of the refugee problem is an important harassing factor viz-z-viz the Jews and the West. As long as it remains unsolved, Israel's political and economic existence are actually endangered." Or as one of the UN representatives to Jordan reported back to headquarters in 1956 "It is perfectly clear that the Arab refugees do not want to solve the refugee problem. They want to keep it as an open sore, as an affront against the UN and as a weapon against Israel. Arab leaders don't give a damn whether the refugees live or die." It is readily discernible that in a context such as this very little can be done. But still, in 1949 Israel offered to incorporate the Gaza strip with its 70,000 permanent Arab residents and its 200,000 refugees; in 1949 August Israel offered to take back 100,000 refugees; Israel has always offered to pay just compensation to the refugee groups: all of these offers were ~~quickly and resolutely~~ <sup>either</sup> ignored or ~~refused~~ <sup>rejected</sup>. In the one successful endeavor by Israel, she has taken back almost 50,000 refugees under the Family Reunion Plan but this small step in the right direction has been largely ignored by the world at large.

All this is doubly aggravated by the fact that in America anti-Jewish feeling in regard to the Arab problem is running high. The Catholic monthly "SIGN" wrote "The Arab refugees know that our American leaders helped to sell them into this misery, partly from ignorance but also for Jewish votes and for the Jewish dollars in the coffers of the party treasury". The result of this type of invective is an annual contribution by Christian church groups to Arab relief to the sum of 9 million dollars; with each dollar given, the anti-Jewish attitude comes to the fore and the Arab refugee problem remains ~~part~~ <sup>part</sup> of Judaism's Unfinished Business. If you ask what can be done to solve the complex situation, the answer is not readily forthcoming. Continued good faith on the part of the Israeli government is of <sup>the</sup> utmost importance but one can see that the wish for Arab participation in negotiations is equally necessary. Secondly, attempts at resettlement must continue, if

only under the Family Reunion Plan. Third, solutions must be offered on the basis of the worth of human lives, both Jewish and Arab, and not on the basis of political or economic consideration. Fourth, repatriation must also proceed from the Arab side for it is known that Iraq alone with its uncultivated agricultural expanse waiting to be tilled and developed, can integrate on a self-supporting basis, more than five million people at once. And, in the same vein, Syria has millions of acres of fertile land; these immense areas are today abandoned for lack of a labor force. In all these ways, the problem cries for a solution; a solution of Justice and truth and dignity based on fact, so that these people too can one day find their way homeward once again.

We asked at the very outset, Has Israel forgotten her own Torah? The answer lies in her Declaration of Independence: "In the midst of wanton aggression, we call upon the Arab inhabitants of the State of Israel to return to the ways of peace and play their part in the development of the State of Israel with full and equal citizenship and with due representation in all its bodies and institutions". With this in mind, a solution can be found if ~~but~~ all parties concerned pledge themselves to care first for the need of the human spirit and only thereafter consider his religion, race or national origin. As a human being, the problem of the Arab Refugee is the concern of <sup>Arab. Israeli, &</sup> you and me, of dedicated men and women everywhere <sup>of all those</sup> who see in <sup>each</sup> ~~every~~ man the image of Almighty God.

Amen.

Heb. Tab., Frid. Eve., January 12, 1962.

11/12/62  
S. G. G.  
9/1/62

X 24

# Intentional Second Exposure

X 24

Folder #6

1/19/62

Sermon # 32

## A Song of Victory

Midrash states that the 1<sup>st</sup> time anyone sang to God, was after the victory at the Red Sea & Moses saw enemies engulfed by the water.

- not at creation, not when Jacob <sup>escaped</sup> saw an angel, Isaac saved & wife... etc.

Why sing when others suffer - why did we cheer & sing still today, the masses to rejoice at expense of another - Any war - victorious for 1 + loss of lives for others - Makes it not really

Victorias for Marking.

## A SONG OF VICTORY.

My friends, the Midrash tells us that from the day when God created the world until the Israelites stood on the far shore of the Red Sea, no one ~~had sung~~<sup>sang</sup> unto God. He created Adam but he did not sing; He delivered Abraham from the kings but he did not sing unto God either; Isaac, when saved from the knife, did not utter song; nor did Jacob when he escaped from the angel in the middle of the night, nor did Esau at the time of his travail. However, as soon as Israel had passed through the muddy bed of the Red Sea and saw the enemy engulfed by <sup>watery</sup> waves of destruction, they began to sing one of the most famous songs of all literature, ~~and~~ perhaps one of the earliest examples of victory songs which has come down to us through the ages. This is the Shir Moshe, the Song of Moses; a part of the Torah portion which we read in the Synagogue this week. It is an exceptional passage to be sure; not that it has such great beauty and style but because of its age. ~~and~~ We can judge that it is truly thousands of years old, we treasure this Song of Moses as an example of the manner in which our people worshipped unto God in centuries gone by. It may have been a hymn of praise on the occasion of victory; portions of it suggest that it was almost like a religious play put on for the benefit of the people as they gathered to thank God with Moses the soloist, ~~and~~ Miriam playing the musical instrument, ~~with~~<sup>and</sup> a male and female chorus to support the background of the entire production; or, more simply, it may have been an occasion ~~where~~<sup>when</sup>, after all the years of hardship and slavery, the people allowed ~~their~~<sup>ed</sup> emotions free reign. ~~and~~ With the stirring accompaniment of Miriam's music, Moses as the leader is inspired to words of song which recount the glories and victories of the people. And, of course, this is what we have before us: a song of victory, nothing else. The reverses and defeats and tragedies of the past are never mentioned; rather, we hear only of the great victories of the people, led from one mighty battle to the next by Him who can never suffer defeat: that is, the God of Israel.

Now my friends, while I acknowledge the Song of Victory and its place

in our literature and tradition, the song and its purpose bother ~~me~~ <sup>us</sup> whenever it comes to mind. This is especially true when seen in view of the Midrash cited at the very beginning: that this is the first time that anyone sang unto God since the creation of Man. The question occurs and recurs in my mind: why must man only sing to God on the occasion of a victory which implies and symbolizes the defeat of someone else? Why must men rejoice in the misfortune of others? Why is it necessary to commemorate the deaths of untold numbers with song and dance and musical instruments? Is the taking of life, when the other side of the controversy is involved, so joyous a matter that the Song of Victory becomes a monument of poetry and a model as a pean of praise? Granted, the people have gone through the mud ~~which symbolizes~~ <sup>on</sup> the floor of the Red Sea; they were being pursued by the armies of Pharaoh. But, symbolically speaking, this mud through which the people had to battle their way, lies within our scope of endeavor as well. Mud is the obstacle to all true progress; it ~~hampers~~ <sup>hampers</sup> not only our physical movements but clutters up our inner, spiritual being as well. For instance there are always the words of insincerity, there is inexact thinking, the dissatisfaction of people, the chronic gloom of this person or that, the constant and fretful worry by which so many individuals ruin their lives. One recalls the picture drawn for us by Dante in his "Divine Comedy" where all of the sad, sullen and slothful are mired deep in mud in hell. But in our narrative, the people are able to make the transition from the depths of despair to the heights of victory; thus, having experienced the mood of defeat and slavery, must they sing praises unto God when their enemies are drowned in the sea? Is this what God desires of man? Is this the manner in which a human being reacts when he is saved ~~at~~ <sup>at</sup> the expense of another?

The answer, obviously, is in the affirmative. People do rejoice at the suffering and defeat of others, as long as they themselves are not personally affected. I recall the famous episode in Augustine's "City of God" where he pictures ~~God~~ <sup>The Lord</sup> looking through an opening in the clouds and rejoicing.

ing at the torture of those who are condemned to burn eternally in hell. Also, in more recent times, there is the famous <sup>quotation of a Pilgrim in America</sup> ~~passage~~ <sup>being</sup> ~~of the Pilgrim~~ who gleefully describes the burning of Indians who ~~they~~ had captured: "to see them thus frying in the fire, and streams of blood quenching the same, and horrible was the scent thereof, but the victory seemed a sweet sacrifice and they gave prayers thereof to Almighty God." And while these two examples refer to days gone by, even if in more recent historical perspective, the fact remains that we moderns feel exactly the same as they did in centuries ~~ago~~. We also rejoice at the defeat of our enemies; we sing praises unto God when our persecutors suffer, and even when they die. Life is no more precious in our own time than it was so long ago; if we look at any of the songs which came to the fore during the wars our nation fought we can readily see the point at issue. The verses spur on our people to greater effort toward the annihilation of the enemy; ~~and~~ we sing praises and hymns unto the Almighty when our side triumphs either ~~on land, in the air or on the sea~~. Special commemorative medals are struck, prayers are piously uttered, the voices are raised in songs <sup>of</sup> happiness and the ethical principles upon which our society is based are cast aside "for the duration". Morally speaking, we have not progressed one iota since the day when our ancestors stood on the far shore of the Red Sea; speaking from a more idealistic twentieth century point of view, we are no nearer a solution than the basic problem today than we were thousands of years ago. Is victory something to sing about? Does God wish songs <sup>to mark</sup> ~~of victory~~ at the defeat of His children, even though they are the enemies of man? Has the human being, of whatever century or country or reason for rejoicing not yet learned the only true fact to be culled from these instances of erroneous emphasis: that there is no such thing as victory in <sup>conflict</sup> ~~any sense of the word~~; a triumph for the one is a loss for the other; life for me implies death for you; the spoils of triumph mean loss for those in ~~defeat~~; and the mud through which we battled our way in order to reach the <sup>safely</sup> ~~safe shore of the far side of the sea~~ is as deeply imbedded within our souls

for the same wrong reasons today as in former generations.

And this is the crux of the matter: that we still maintain, in solemn hypocrisy, that God is on our side no matter what. Moses also raised God to the stature of victor and protector, he ~~made~~ Him into a sovereign not only of the people but of all the world. But wars are never won, victories are never final, joy at triumph ~~are~~ is never pure for if not one then the other suffers. It is a Pyrrhic victory at best and the old adage confronts us at every turn: that if another battle is won, we will have lost the war. It is up to man to realize the consequences of his deeds, to learn to live in peace, to bring security and purpose to the peoples and races of the world, and to eschew the cause of conflict and hatred. ~~It~~ It is a hopeless task to win a battle and to sing a song of triumph when no one can possibly be victorious. This, all the more so, when a future conflict, into which we might be plunged, offers but total destruction to all the peoples on the face of our globe; be these Russians or Americans, British or Indians, Africans or Asians. The story, in the final analysis, is always the same. A victory would be a disaster, triumph would be a debacle, conquest would mean enslavement for the mentality of the past can no longer be applied. The Song of Victory has become, by the forces of events and the changes in our own mental outlook, a dirge for those who have been lost and a requiem for the values and ideals which can never be replaced.

Indeed, this week's Torah portion contains an ancient song, <sup>Deut. 32</sup> a psalm of praise and it is placed into a majestic setting. Moses, Miriam and all the people are involved and one can well understand the ways of the ancients and the manner of their joy in triumph. But the mentality of our predecessors was primitive, we understand it and accept it as such, but this is no reason for us to act similarly or react accordingly. We should know better; the same symbolic mud which slowed the children of Israel should not cause us to be detained. It is our duty, in view of our modern faith, to call upon ourselves and our fellow man to view the events of our time in a new and a better light. No one should ever profit at the expense of another,

no one should ever be truly happy if another is hurt, no one should ever gain satisfaction ~~an~~ or contentment if another is beaten. This is true of nations at war, this is valid for people in their dealings with one another and this is certainly correct if applied to you and me. In the spirit of modern times, let us learn a lesson for the future from those of the past. In that setting, our lives will be enhanced and ennobled by the Law of God and the Song of Victory; found in the Torah, <sup>which,</sup> ~~but which~~ has a new and far more sacred meaning for us in our day.

Amen.

Heb. Tab., Frid. Eve., January 19, 1962.

for the same wrong reasons today as in former generations.

And this is the crux of the matter: that we still maintain, in solemn hypocrisy, that God is on our side no matter what. Moses also raises God to the stature of victor and protector, he makes Him into a sovereign not only of the people but of all the world. ~~But~~ <sup>But</sup> wars are never won, victories are never final, joy at triumph is never pure, for if ~~we~~ <sup>not me</sup> ~~we~~ <sup>then the other suffers.</sup> ~~our more modern and more refined theory of God to the situation at hand~~ ~~we must admit, no matter how reluctantly, that God if He is God is concerned with the lives of all the peoples of the world and that the old fashioned way of looking at the scheme of things for this Universe of ours simply is no longer valid.~~ [If God does exist and is concerned with you and me, then His concern reaches out ~~also~~ to all the children of men for they, as we, are also created in ~~the~~ <sup>this</sup> image ~~of God.~~ Life is precious in every human being; as much in our own time as in days of yesteryear and while the mentality of our predecessors was primitive, and we understand it and accepted it as such, this is no reason for us to act similarly or react accordingly. We should know better; the ~~same~~ <sup>same</sup> ~~which~~ <sup>which</sup> slowed the children of Israel should ~~not cause us to be defeated.~~ ~~be of no concern to us.~~ We ought to understand that the concept of a Deity to whom Moses sings on the shore of the Red Sea is obsolete as far as we are concerned: there is no victory in triumph, there is no spoil in gain, there is no reason in the world for us to sing for joy when it costs the lives of others.] ~~and the defeat at the expense of life of those who seek to pursue us.~~ It is a Pyrrhic victory at best and the old adage confronts us at every turn: that if another battle is won, we will have lost the war. It is up to man to realize the consequences of his deeds, to learn to live in peace, to bring security and purpose to the peoples and races of the world and to eschew the cause of conflict and hatred for it is a hopeless task to win a ~~victory~~ <sup>battle</sup> and to sing a song of triumph when no one can possibly ~~be victorious.~~ <sup>be victorious. This, all the more so</sup> ~~when the~~ <sup>a</sup> future conflict, into which we might be plunged, offers but total destruction to all the peoples of the face of our globe. Are these

Russians or Americans, British or Indians, Africans or Asians: the story is always the same. A victory would be a disaster, triumph would be a debacle, conquest would mean enslavement for the mentality of the past can no longer be applied. ~~and~~ The Song of Victory has become, by the forces of events and the changes in our own mental outlook, a dirge for those who have been lost and for the values and ideals which can never be replaced.

Indeed, this week's Torah portion contains an <sup>ancient</sup> ~~lovely~~ song, a psalm of praise and it is placed into a majestic setting. Moses, Miriam and all the people are involved and one can well understand the ways of the ancients and the manner of their joy in triumph. But we know better; ~~we must change;~~ it is our duty, in view of our faith, to call upon ourselves and our fellow man ~~to change his perspective and to see~~ <sup>view</sup> the events of our time in a new and better light. No one ~~will~~ <sup>should</sup> ever profit at the expense of another, no one ~~will~~ <sup>should</sup> ever be truly happy if another is hurt, no one ~~will~~ <sup>should</sup> ever gain satisfaction or contentment if another is beaten. ~~to death.~~ This is true of nations at war, this is valid for people in their dealings with one another and this is certainly correct if applied to you and me. In the spirit of modern times, let us learn a lesson for the future from those of the past. In that setting, will our lives be enhanced and ennobled by the Law of God and the song of victory as found in our Torah.

Amen.

Heb. Tab., Frid. Eve., January 19, 1962.



AR 25598

3/27

SERMONS

SEPT. 1962-DEC. 1962

ARCHIVES

## THE MONTH OF ELUL.

### INTRO.

- A, month of E, on which we want to comment this even,  
1 ~~was~~ mentioned only once in Heb. Bible, in Nehemiah.  
2 other months are far more prominent; we need only  
think of Nisan, or Tishrei to realize the point.  
3 in fact, the most curious factor of all is to be  
seen that ELUL is a month devoid of any Jew, rel  
significance  
4 every other month has at least something; Elul has  
no fast, feast or holiday; it has been described as  
that month which marks time so that we can come to  
Tishrei, and "osh "aShono
- B Specific  
1 at the same time, Elul while not occupying a great  
place in the scheme of things, still was of utmost  
importance to the rabbis who also noticed its dearth  
of religious value  
2 for instance, as you well know, it was the custom for  
orthodox rabbis to preach but 2x a year; just prior  
to Pesach and, once again, during the month of Elul  
3 from this alone we can well understand that Elul had  
a place of meaning, if not prominence and there is a  
very good and fruitful reason for this.  
4 Elul was not to be forgotten but it was assigned the  
the task of preparation: preparation for PRIESTHOOD,  
PEOPLE AND TEMPLE.

### BODY

#### A PRIESTHOOD

- 1 in days gone by the priests were very busy people, in  
the sense of preparation.  
2 were rehearsed for gestures and order of service in  
terms of sacrifice; were separated from other people  
and even from their families so that they could con-  
centrate on their tasks for the trying days ahead  
3 the Mishna tells that priest had to walk barefoot on  
stone floor, so that he would keep awake by virtue  
of the coldness as elders quizzed him; aside from  
all this, of course, a substitute was kept at the  
ready just in case High P. got sick or otherwise was  
disqualified from serving at alter of God.  
4 the point is that as Elul was month of prep for HP  
so today it is month of prep for rabbis & leaders  
5 we plan and write our sermons, we study the laws and  
commandments, we weigh the mood of the people vis-a-  
vis their ~~mood~~ <sup>sensibilities</sup> and feelings in terms of words we say  
6 more than that, look forward with visions, ideals,  
beliefs and commitments & we also have to walk on a  
cold, stone floor not to keep awake but to sober us  
to keep us in line with reality for our hopes, vis-

ions, ideals and dreams<sup>u</sup> often transcend bounds of that which is tangible, concrete and obtainable.

- 7 it is, of course, our fondest prayer that one day the visions of the rabbi might be achieved by cong. both in the spiritual & physical sense of accomplishment.

## B PEOPLE

- 11 as we touch then on people, they too must have a time this month of ELUL for preparation. What is the task surely, in days before this, rabbi preached the laws and commandments which would affect the people on this type of precious day but while we do this to an extent, there are other matters for consideration of people as they prepare for Yom Tovim which are so near.
- 3 prepare in terms of physical needs: shop, invite the loved ones and friends, write out dozens and even hundreds of cards, give to charity as conscious act, if we never communicate with family at any other time, now we write airmail letters to everywhere, food, clothing, necessary or frivolous are becoming the main topics of conversation as HH draw nearer.
- 4 but, preparation goes further than this, it seems to me: people must now reflect within, they must prepare in terms of spiritual needs, must seek out enemy and party who was hurt, forgiveness, belief, understanding must now supplant usual and casual words of sympathy or superficial friendship; an aura of unity and fellowship must extend not only to family but to all with whom we come into contact, to all who are near or far, near and dear.
- 5 it is the people to whom ELUL must be just as attractive and meaningful as to rabbi or priest for both elements now turn to third area where preparation is of value in terms of Elul: the Temple

## C TEMPLE

- 1 once ~~upon~~ Temple meant Beis HaTefilah in Jerusalem, or HA-BAYIS as it is known through the ages: THE house.
- 2 what is there to prepare in this case? clean, vacuum, paint, decorate, lights, Torahs, pews and floors all have their place in view of House of God.
- 3 of course, these problems did not exist for those of yesteryear and it does not exist for Syn in our day either for preparation in terms of Temple on a different and quite unrelated level.
- 4 Temple should be sanctified by attendance, aura of worship, frequency of visitation, respect of congregant, value in neighborhood, love of it by membership.
- 5 for only in this manner can people be dedicated and then, Temple too is prepared for awesome days to come.

## CONCLUSION

### A General

- 1 Elul, then, is month of preparation in terms of

III

the priesthood, the people and the Synagogue  
2 it was a valid assignment for this month in centuries gone by and, it would appear to me, it is valid still in our own time.  
3 it is now up to us: the rabbis and leaders, the people and their families, for through them the last, the Temple, supports its own cause

B SPECIFIC

1 may we use this month, upon which we have just entered for the purposed enumerated here and now  
2 then each and all of us shall be able to approach the New year properly and the month of Elul shall have served its useful purpose.  
3 on paper, perhaps, it looks like an empty month devoid of formal religious observance but in the hearts of our people, Elul speaks for us all  
4 its message transcends the boundaries of time & its meaning will be felt as we enter the House of God at the end of this month, on Rosh "aShono.  
Amen.

Heb. Tab., Friday Eve., Sept. 7, 1962.

SAT. A.M. \*\*\*Sept. 8, 1962.

## INTRODUCTION

# A GENERAL

- GENERAL
- 1 in Torah portion "KI SETZE" read of various types  
of people who can not come into House of G'd or, as  
exact phrasing has it, "into congregation of Lord".
- 2 these are unusual and interesting cases. Who, for  
instance, was refused entrance centuries ago?
- a-maimed b--illegitimate  
c-Ammonite and Moabite for they fought v.s. Israel
- 3 one other category but with a difference: Edomite  
and Egyptians but they are forbidden unto 3rd gene-  
only for at one time they did do good to people &  
in due course of time will be forgiven.

## B Specific

- Specific  
1 interesting aspect of this is, if we were writing  
same today, whom would we refuse entrance to Syn  
2 whom shall we reject from our doors; should we even  
allow ourselves such a manner of approach; while  
reasons for refusal may have been valid in years  
gone what has changed in terms of such an possibil.  
3 let us examine three sep. catagories of problems &  
see if we might refuse entrance to cong of Lord

## BODY

# A MATMED

- MAIMED
- 1 centuries ago, when Bk of Deut. was written, the maimed person was considered outside the pale of recognized Jewish group. In other cultures he was killed or left outside the unit of camp to die
  - 2 here in our T. portion this general view of expulsion has already been modified; the maimed parts of the body are particular ones and have no relation to the religiosity of the individual.
  - 3 in our own time, even this person no matter how harsh is his loss would be refused entrance by us for we have learned to recognize that a physical defect or problem is in no way connected to spiritual perfection
  - 4 quite the contrary: the one who is burdened by a loss of limb more often than not has a beauty within which can be the envy and the example for us all
  - 5 thus, in final analysis, in our time, we would never write such an injunction and we would certainly not refuse entrance to cong. of Lord for such a purely physical reason.

B PEOPLE

- PEOPLE
- 1 next category comes in terms of people: Moabites, Ammonites and the like. "What of our own time?"
- 2 do we refused admission to Germans, Spaniards, Italians, Austrians, all those who sought to hurt us?

- 3 what about those who do evil, who take money from the poor by default; who cheat and rob and lie; do we deny them?
- 4 what of other peoples and faiths and creeds if they wish to be a part of the cong. of Lord? It would seem to me that no matter how difficult the situation or how awful the crime, we should not deny entrance to anyone for it is one of cardinal principles of Judaism
- 6 that the way of life espoused by us is open to all; we have not the right to refuse entrance to any. In final analysis, who knows, coming into Cong. of Lord might well lead to repentance and acceptance and is this not our greatest and most sacred goal.
- 7 as tradition states: if the sinner repents but one day before his death, he shall be forgiven. Thus, the doors to holiness and sanctification are open at all times to all people

#### C APOSTATE

- 1 one class of people whom we might refuse are the apostates; those who seek to do us harm, who have left the group with hate and bitterness, those who shun from association with Judaism.
- 2 Apostacy, certainly, is one of the greatest of sins but even here we could not close the door nor could we turn such a person away.
- 3 the reason is quite simple: perhaps he might return and is this, again, not the be all and end all of our teaching
- 4 that people return to the teachings of our faith, those that have left and those who dwell in ignorance among us. This is the answer and it is the only answer in terms of the problem posed to us this day

#### CONCLUSION

##### A General

- 1 we have then a very interesting occurrence in Torah, in that certain people and nations are refused entrance to House of God.
- 2 to us this is no longer applicable; modern society views it as distasteful; we have grown beyond this.

##### B Specific

- 1 indeed, no one should be refused entrance, the door should always be open; our way of life is applic to all who seek to make their presence felt in our midst
- 2 it was the prophet Isaiah who said, and his words are written across the Ark of our Synagogue: The Lord is near unto all who seek him, the Lord is near to all those who call upon Him in truth"
- 3 He is near to ALL; and he is near, to you and me.

AMEN.

+ always available

Heb. Tab., SAY. A.M., Sept. 8, 1962 "Ki Setze"

## REPORT FROM MINNEAPOLIS.

### INTRODUCTION

#### A GENERAL

- 1 once again would like to tell you of trip to Minnea  
ths past June, where 73 annual convention of CCAR
- 2 was a trip of very short duration since I had to re  
turn for BM and wedding of congregants but, still,  
even those few days were of worth and value.
- 3 I report to you since it is your prmission which  
grants me leave and I think you should know.

#### B Specific

- 1 I might add that just as I had to return early, so  
others are affected by similar committments; partic  
in cases of cong where there is on~~ly~~ one rel. lead
- 2 as a consequence, next yr, in Phila, CCA<sup>R</sup> will meet  
from Mond through Thursd eve to permit most rabbis  
to return home to their pulpits in time for habbos
- 3 furthermore, ths yr in Minneap bec Pres Minda from  
there; already plans are afoot for CCAR of 1964 when  
75th anniversary will be celebrated.

### BODY

#### A Pres. Message.

- 1 as you know from my past reports, C always opens off  
wth Pres. message. This not a very stirring year  
but still some points of interest
- 2 Pres. very much concerned with decorum in Syn of our  
people and asked for commission to be established  
which would formulate rules of conduct
- 3 on other hand, some laymen very much a part of Syn  
life and act to support activities of rabbi & cong  
with all thr heart. Thus advocated establishing a  
"assoc membership" for lay people; as a high honor  
to belong to a Rabbinic organization while not be-  
ing ordained: men who have made their mark Jewishly  
not who are prominent and happen to be Jews.
- 4 in same vein, bec. of problems in Syn life and grt  
burdens in rabbinate; advocated a survey of our men  
as to thr duties and respons
- 5 cited 1962 survey which showed that 63% of ministrs  
quest said that administration took too much of thr  
time and conversely, nrly  $\frac{1}{2}$  ministers who responded
- 6 said: they do not have enough time for study & pray  
In view of this fantastic result in %, asked same of  
rabbis for he knows that our time is too often taken  
up wth petty detail and not enough wth vital element  
for which we were educated and to which we ded our  
life; and, as a side issue, lives of our families.

#### B Olan's talk

- 1 in view of these recommendations, well to look at  
one of key papers on "New Resources for a Liberal

- faith", presented by Dallas rabbi Levi Olan.
- 2 he is a fine spokesman for liberal faith and one who has often commented on Jew. <sup>had</sup> in past; we shall have opport to comment on his lecture at a later dat in preaching season.
  - 3 however, dearth of ability for study in depth was evident here; one of great minds who has not publishe bec of committments to large congregation. At same time, lack of Jewish involve~~ment~~<sup>ment</sup> all too evident.
  - 4 man has read all current books but has not the added time to delve into J. sources; his remarkable and distinguished lecture was marred by a complete lack of reference to God, place of Deity, concept of J misso
  - 5 it was a humanist statement of majestic proportions but the place of the <sup>Divine</sup> was a question left unanswered. One feels that a man such as this, if he had the time, could delve into our heritage and bring us waters of spiritual refreshment and Jew survival

#### C PAPERS

- 1 ths only two major papers had time to hear; were also many committee statements of which you surely read in newspapers; notably, Jud & Israel, Justice & Peace. No need to dwell on these here.
- 2 at same time, other reports: Comm on Mixed <sup>Marriage</sup> which reviewed entire history of question and re-affirmed once again: rabbi shall do everything in his power to discourage mixed marriage but, if no other recourse, seek conversion of non-J party. To offic at mixed-m. is frowned upon in the extreme.
- 3 Bar and Bas Mitzvoh came up for usual harangues; we note that in other parts of country, situations are no better than here. Becoming a vile and meaningless practice
- 4 other situations: counseling parents whose children threaten intermarriage, seriously ill; religious doubter, education especially on higher level and problem of the aging all came in for discussion and evaluation.
- 4 interesting to note these subjects for they reflect the needs and difficulties of all rabbis who minister to congregations, especially city congregations; it seemed most obvious that what concerns us here is ~~not~~ always of the greatest consequence to those who are rabbis of suburban Temples
- 5 for instance: while educ affects us only as one of many areas of concern, the suburban temple calls this a primary need; conversely; we in the city are involved in problems of the aging while this is not part of the pattern at all for those in suburbia.

#### CONCLUSION

##### A GENERAL

- 1 we see then that as always there was something to cull and learn from the meeting of the CCAR
- 2 these annual get-togethers are worthwhile for one learns if not always from the speakers and lecturers then certainly from ones fellows in the active field
- 3 if nothing else, and on the simplest level, one sees that those problems which we thought above and beyond our skill and comprehension were also in evidence elsewhere and were solved quietly and fruitfully.
- 4 thus, we gain new insights, new wisdom and a sense of participation in a vital and meaningful J. life

B Specific

- 1 from year to year I look forward to meeting my good friends at these annual gatherings
- 2 and I always come away refreshed and hopeful. I do hope that in the years to come I may continue to go with your blessings and that because of these trips
- 3 not only I but you as well shall gain and shall be the better served because of it.
- 4 it is with this hope that I express to you my most sincere gratitude for your generosity and for your willingness to have me continue with the process of learning.

Amen.

Heb. Tab., Frid Eve., Sept. 14, 1962

## "SELICHOS".

### INTRODUCT.

#### A GENERAL

1. would like to disc with you that phenom in J Rel known as "Selichos"; assoc with ths time of yr, prior to RH
- 2 the word comes frm "ebrew "Seliach" to "forgive" and ths prayers form one of vital links betw Jews & YomT
- 3 originally, only said on YK fr ths is Day of A. but later moved ahead to RH so that human being is prepared by special penitential prayers to approach YK in proper frame of mind
- 4 later, still, moved to days prior to RH so that Jew might approach entire penitential period cleansed within; it is ths custom which is observed in our own day
- 5 Selichos start ths Sunday, almost entire week before RH and all orthodox Jews will be observing it

#### B Specific

- 1 these prayers are really poems which were organized as we know them during Middle Ages; also, are always said at night or in early dawn hours
- 2 and are usually accompanied by fasting; of men who may fast from beginning of month of Elul through YK, a period of 40 days corresponding to 40 days that Moses was on Mt. Sinai to receive Ten Commandments. Fast, of course, only during day time; eat at night.
- 3 some start at midnight bec of verse in Ps 119:6 "At midnight I will rise to give thanks unto Thee bec. of thy righteous ordinances."

#### C REFORM

- 1 why do we not observe Selichos in view of our liberal orientation; although, I have noticed that some Reform rabbis are beginning to write special prayers for the kind of custom in our day
- 2 first: believe that action rather than prayer alone will bring man a measure of righteousness & purity
- 3 two: that man as such can not attain forgiveness but only can ask supplication for his amends; forgiveness comes only from God
- 4, the prayers themselves with their mystical, numerological, Cabbalistic references are no longer of meaning or of substance to us in the 20th century.

### BODY

#### A TIME

- 1 see then what we can suggest for our ways of preparation for "Kosh" and YK. In view of antiquated custom of Selichos
- 2 note that orthodox Jew will recite Selichos between 4 and 8 days prior to RH but at least 4 days. Why?
- 3 bec. at one time animals selected for sac in Temple were kept under observation for at least 4 days to judge whether they had any blemish whatsoever

- 4 needless to say, this no longer applicable to us. But  
 time still of value, we can learn something from this.  
 5 for instance, as liberal Jews we reach to tradition  
 to grasp at statement: "I still have time to atone"  
 and we ask: how do you know?  
 6 this is one of aspects of atonement we affirm: man must  
 make his peace with his fellow-man and God at all  
 times, at once for we never know when we may be call  
 ed on to answer beckoning finger of Almighty  
 7 each moment on earth then may be our last, we must  
 act accordingly and do penance or ask for forgiveness  
 with an eye toward our daily behavior rather than once  
 a year on RH or YK.  
 8 thus, time may be of value not in terms of 4 days but  
 continually in view of our trad which combines best with  
 new and finest of old.

#### B FASTING

- 1 another custom is that of fasting which ties us to  
 Selichos; some fast for 40 days, others just for few  
 it is to be hoped that all of us fast on Yom Kippur.  
 2 but tradition also suggests that fasting is not always  
 so important when applied to food and drink; rather,  
 we should learn to fast from speaking  
 3 here they mean that man is able best to purify his  
 mind and spirit if he refrain from idle, gossipy, in  
 consequential and detrimental talk  
 4 and if nothing else, this lesson is applicable to our  
 generation. how often do we hurt, annoy or slight  
 our fellow man because of sharpness of our tongue, the  
 unthinking and unfeeling voice of our lower level  
 5 is it not possible to refrain from idle talk during  
 these days of spirituality and is this not a wonder-  
 ful way in which to approach the holydays? All too  
 many say that they can not obey laws of tradition  
 because they can not be obeyed in our modern day  
 6 in some cases, they are correct but this can be done  
~~that~~ there is no excuse, ~~that~~ this is a direct way  
 in which we can supplicate God for forgiveness and  
 pardon by restraining ourselves in talk, in action,  
 in hurt, in irony, sarcasm, spite and pettiness.  
 7 then we can enter holydays in purity and we shall  
 find that trad of our people not as antiquated as we  
 might have believed at first glance.

#### C MATURITY

- 1 one other aspect of Selichos we can follow without  
 gathering for prayer in middle of night as if we were  
 some furtive, mystical organization  
 2 tradition tells us that for Selichos need a new reader;  
 that is to say, not just a "man" who is 13 but a  
 person who has attained a certain measure of maturity  
 3 learned, defend his generation, wife & child, 30 yrs

in other words, must approach these days with maturity not as a reckless lark which gives us a few days off from work or allows us to travel to mountains and sea shore. for prayers in converted nightclub

4 this very important for as we approach it from point of view of adult meaning, can appreciate shortcomings and deletions and lack of character on part of others (which is always very easy) but also those shortcomings which apply to ourselves.

5 for this, in essence, is meaning of Selichos; to prepare ourselves in such a way that we can approach RH with quietness of heart, dignity of spirit, purity of body and mind.

6 the time of Selichos, then, is not the obligation of a child but the respons incumbent upon the mature.

## CONCLUSION

### A GENERAL

1 these/then are some ways in which Selichos can be of meaning to us, those who adhere to liberal pt of vw.

2 here prayers are of meaning, language can be understood, words are intimately tied to action and all that tradition asks of us can be followed ~~to the letter of the law.~~

3 these three categories are TIME, FASTING OF SPEECH, and MATURITY

### B SPECIFIC

1 the lesson, I think is obvious and needs no elaborate explanation

2 we do not observe time of Selichos as tradition has it for reasons already cited; but, at the same time, we do not lose our obligation toward this end.

3 to make amends, to approach Yom Tovim pure of heart and to enter the year of 5723 cleansed, is incumbent upon you and me as well as upon our orthodox neighbors

4 this is meaning of Selichos and that meaning applies to us all.

5 illustrate by story from trad: student on ERH wished to be excused early from class. WHY? Put prayers in order. NO NEED; prayer book is same as last year; "it would be better for you to look into your/deeds, and put yourselves in order."

AMEN.

Heb. Tab., Frid. Eve., Sept. 21, 1962.

## "NIZOVIM--VAYELECH".

### INTRO

#### A. GENERAL

- 1 no better thought could be found for us prior to this Sabbath than words & message of T' port fr this Sabbath.
- 2 on these days when we look what is of meaning & what is import so that we can review our own ways of life
- 3 see a 3 fold message as Moses bids farewell to the people of Israel

#### B Specific

- 1 we find it here bec this is sort of farewell address where Moses reviews history of people, their laws & obligations
- 2 and reminds them of their past as well as cautions them in terms of their future.
- 3 vital elements then of our religion are right here; all we need to do is find and assess them for our time

### BODY

#### A WHAT IS RELIGION?

- 1 the first thing we seek is a definition of our faith we know of the many laws, commandments, customs and prayers
- 2 but we also know the differences in attitude toward these between Ortho, Cons, and Reform Judaism. In some instances these are too difficult & some of no meaning
- 3 in Rorah Port. have definition; not lowest common denominator but essential of the heart and spirit of J.
- 4 "not too hard nor afar off; not in heaven: who can reach it, nor beyond sea who can come close to it; in heart & mouth that thou mayest do it"
- 5 the first instance of definition: in heart & mouth: depth, dev, ded, piety, holiness, combined with words and feeling and understanding. In other words, not just a religion of prayer and custom but one of everyday participation which can change person at all times
- 6 to make of him something better & more wholesome; this not to say that all J is of no meaning except this; rather: this comes first for if heart & mouth not committed, then very little value in anything we do in connection with faith of Israel.

#### B FREE CHOICE

- 1 the second essential to Judaism is to be seen in our approach to the question of how much freedom is given to you and me.
- 2 if all is fate, if all is determined for us, what use is there for us to try, to make amends, to resolve for betterment.
- 3 in the T. portion, we are explicitly told that we have free choice, that the choice is placed before us and that it concerns the basis: life and/or death

- 4 "see I have set before thee life & death, good & evil blessing and curse" both alternatives are given & the consequence: destruction as a people or Prom Land.
- 5 the same choice is placed before us to make of it what we will; something of honor, glory, majesty In view of our guiding our own destinies
- 6 this certainly essence for RH where we are told to mend our ways and to start fresh & clean again.

#### C GENERATIONS

- 1 this last point made to people and seen in Moses' giving reins of leadership over to Joshua for he knows that he is about to die.
- 2 third element: succession, continuity, cycle, no end. Moses to Joshua but, also, speaking to heads, tribes, elders, officers, men, little ones, wives, strangers, all classes: hewers of wood to drawers of water
- 3 this of essence here: we are all part of the process each one stands committed, we are all links in chain and without one of us, Judaism as a whole suffers
- 4 this is third principle of participation in J. life and it is a fitting climax to what preceded

#### CONCLUSION

##### A GENERAL

- 1 in this setting we learn first what Jud is: that it lies within heart and mouth of human being; second: that the choice to live it belongs to each of us & that there is a free choice; third as a summation:
- 2 all generations belong and must adhere and that the consequence of non adherence lies on conscience of each of us.

##### B SPECIFIC

- 1 this then is lesson of Lora but it is also the vital element which leads us to introspection on these high holydays which stand before us.
- 2 there is no more sacred, holy or aweinspiring time of year than this; it is the hour when our lives are decided by Him on high and, at best, the Book of Life is left open till Yom Kippur.
- 3 may each of us be inscribed for Life but, at the same time, may we recall at all times that we must constantly live our faith, that it is our free choice to do so and that we are irrevocably linked to Jud.
- 4 in this context we shall enter the YT with Truth & our hearts and spirits shall be pure.
- 5 the choice is ours, let us not abuse it.

AMEN.

EREV ROSH HASANO.

INTRO:

A GENERAL

- 1 once again we greet u in House of Gd; we are linked wth Jews in every corner of world; we join them in language, content of prayer, depth of feeling & ded
- 2 we look out over congre assembled here; we note who is missing from accustomed place; we see hurt and despair in lines of yr faces; we see also shine and joy in eyes of many; we see some bowed wth loss and some raised and erect wth hope.
- 3 it is an all too familiar sight; a new year is about to begin; we can not truly know what 5723 will bring. Some of us are in fear; others: confidence

B Specific

- 1 in short, whatever is yr feeling or mood, you can't deny that it is a time of awe
- 2 and it is in connection wth ths feeling that we come to the Shofar; the blowing, the sound, the presence of the Ram's Horn always is assoc wth awe, wth rever
- 3 for no matter how modern we like to think of ourselves, still ths 3fold sound affects us and no matter how far we are removed from our faith at all other times, at the sound of the Shofar, we know we re Jew

C Sounds

- 1 the three separate and distinct sounds of the Shofar then are of meaning to us, at ths time & always.
- 2 these sounds are a) TEKIAH, long & mournful sound to remind us of what we did not do; b) SHEVORIM, broken sounds to remind us of what we should have done; & c) TERUOH, steady & strong to remind us of what we should do!
- 3 this is meaning of Shofar and all has a message for you and me.

BODY

A TEKIAH: WHAT WE DID NOT DO.

- 1 a mournful sound: reminds us of facts of kindness not fulfilled; of deeds of charity neglected by default
- 2 where was our good will toward others when it counted in the smallest as well as larger areas of life
- 3 we recall opportunity when we could have sustained, helped, supported, believed in a person who was in need but bec. we were busy, were hard, were harsh the opportunity was cast aside.
- 4 how many of us recall events when a small measure of respect and tolerance might have been of meaning when it might have been decisive, when we were needed but for selfish, self-centered reasons we did not lift our hand and did not do anything in ths realm
- 5 for those persons, the sound of TEKIAH brings sharp-ly to fore: what we did not do; th hopes for a better yr ahead.

B SHEVORIM: WHAT WE SHOULD HAVE DONE.

- 1 ~~these~~ are the little broken notes which aptly characterize that which might have been, what should have been but was never fulfilled due to our own
- 2 lack of belief, forcefulness, courage, faith, truth
- 3 think of time we might have given to family who were in need of our presence, if not actual participation & time we gave instead to other areas of concern: business, sport, entertainment, selfish joys which are in realm of solitary rather than for family as whole
- 3 Shevorim reminds us of values we neglected by default of principles pushed aside, of ideals compromised, of ideas never fulfilled because of a lack in us
- 4 think of material goods we prized above all else, of power used for our own advantage, of worth decided on a whim rather than on concrete basis and meaning, of people cheated and hurt
- 5 instead of all that is good and meaningful; but all those instances of negative outlook because of what SHEVORIM reminds us: what we should have done.

C TERUOH: WHAT WE SHOULD DO!

- 1 the last and most powerful sound of Shofar; it tells us that regardless of our actions, or lack of them, in past year, now it is Rosh H? and the chance for something new and different and, above all, better.
- 2 TERUOH: what we should do: in terms of Synagogue: a dev, ded, loyalty and confrontation with values of our faith and its heritage
- 3 society: entrance upon causes and ideals, justice & equity on an active participant basis rather than a appraisal of circumstances from the comfort of our easy chairs
- 4 in world at large: for each indiv is responsible to well-being of his fellow man; you and I are needed & necessary; the world is not made up only of forces that transcend the desires and dreams of men to follow upon predetermined courses of fate but, rather,
- 5 there is a need for you and me TO DO as the new year dawns and perhaps TERUOH can point out no better or more vital lesson than to say: there is a place for each one of us if we are sincerely and truly alive.

CONCLUSION

A General

- 1 it is in this last category that God is involved; He being at our side in hope, in prayer, in the awe that comes to us all at this holy season of the year.
- 2 indeed, life has touched you all these past months but regardless of joy or sorrow, of hurt and defeat or progress, the Shofar calls you to say: life is not over; indeed, as the New Year, it is only beginning.

3 this then is value of Temple service, to hear voice of Shofar in its three-fold call

TEKIOH: WHAT WE DID NOT DO

SHEVORIM: WHAT WE SHOULD HAVE DONE

TERUOH: WHAT WE SHOULD DO

4 the rest is entirely up to each of us as we listen to the sound, as we reflect on its meaning, as we decide to mend our ways and start all over again.

B SPECIFIC

1 it is in this spirit of worship and reverence and awe that together here, and with Jewry all over world we greet New Year of 5723

2 in name of C.E., Mr. Angel, officers greet you and wish you well; may these Yom Tovim be of worth to you and yours and as voice of the Shofar is heard in Synagogues of our people everywhere then, because of what we SHOULD DO *perhaps be. of what we WILL do*

3 may we be inscribed in the Book of Life for Godd.

AMEN.

Heb. Tab., Erev Rosh HaShono; Frid. Eve, Sept. 28, 1962

ROSH HASHONO: 1st Day.

My friends, each of our religious holidays is <sup>distinct</sup> ~~unique~~ yet all of them have one element in common which unites and defines them into a recognizable whole. Every festival is connected to an event in the history of our people: Passover commemorates the delivery <sup>ance</sup> from Egypt; Shevuoth, the giving of the Law on Mt. Sinai; Purim, the defeat of Haman; Tisho B'Av, the destruction of the Temple in Jerusalem; similarly, the fast days of Gedalya, 10th of Teveth and 17th of Tammuz. Even Yom Kippur has a vague historical reference for this was allegedly the day on which Moses descended the mountain with the second set of tablets, on which were etched for all eternity the living words of the Ten Commandments. But Rosh HaShono is quite different; <sup>no Jewish</sup> historical event links us to this day of observance. This day is different in history, in worship and in spirit; we may truthfully say that this holyday is unique. Now, the Midrash is concerned with this singular matter; so vital a day should without question be tied to the experiences of our people. <sup>indeed,</sup> ~~for~~ the rabbis were afraid that otherwise this holyday might be forgotten or neglected in the course of centuries. As a consequence, they devised a simple, yet majestic, solution. <sup>Because</sup> ~~Indeed~~, Rosh HaShono has no relationship to any historical event in the annals of Judaism <sup>was</sup> ~~but it is~~ tied to history in that it marks for ~~all~~ humanity the historical birthday of the creation of the world. In other words, our other festivals refer to the history of Israel; this one refers to the history of humanity. On other festival occasions we are, as it were <sup>patriots</sup>; on this day we are to broaden our vision and become citizens of the world. It is our religious duty on this day to think of all our fellow inhabitants on this troubled globe; for the children of Israel, the New Year must always be a revival of the prophet's dream, a meditation of the heart, and a recovery of faith in the future of the <sup>entire</sup> ~~whole~~ world. <sup>population</sup>.

Yet, what is there for us these days which can lead to hope? That which can lead to despair we know well--only too well. We have been depressed enough with the exchange of bitterness between great powers, with the growing instruments of world destruction. People hate each other as

much as they ever did but they can do each other more harm than they ever could. It is so easy in our time to destroy, to hurt, to defeat, to threaten; men, nations and people have become experts at upsetting the equilibrium. On the other hand, we are the children of Israel. We, today, celebrate <sup>commemorate</sup> and ~~observe~~ the creation of the world. We are trained to hope, to have faith, to believe. Yet, I repeat, what is there for us these days which can lead to hope? And the answer, it seems to me, lies in the nature of Rosh HaShono, in its being different from all other festive occasions, in its being unique. Again: the difference is that all others are historical while this day is one of <sup>an all-embracing</sup> rebirth, <sup>spirituality</sup> of renewal, <sup>of hope</sup> and faith tied to the creation of the world. Thus, it is not only Jewish in concern but universal <sup>universal</sup> in concept and scope. This, then, is an occasion for ~~complete~~ <sup>universal</sup> religiosity; here religion comes to the fore in an unparalleled manner: <sup>religion</sup> ~~it~~ supercedes, it transcends, it stands ~~above~~ all other considerations. When we deal with the creation of the world, we are thrown into a context of the heart, the soul, the spirit of man.

But for this religion to be of meaning, it must have identity and <sup>above all</sup> substance, ~~and~~ <sup>It</sup> must be placed within the proper framework. It is because I, as your rabbi and as an individual, believe that religion is the overriding consideration in all human endeavors, both Jewish and Gentile, that I would like to dwell on this problem of the substance of religion. I use this sacred occasion for this general <sup>discussion</sup> ~~definition~~ of religion <sup>for 3 reasons:</sup> because all of you are here, because you should know the views of this pulpit as they are expressed by your rabbi, and because I am appalled and aghast <sup>by</sup> ~~at~~ the lowness and level of futility to which religion has sunk in this land of ours. I speak to you with particular reference to the Supreme Court decision against prayer in the public schools of June 25, 1962; a verdict which caused an immense uproar in this country and which revealed to the world the superficial, inane, preposterous and trite quality of religion in America. One unhappy by-product of the decision has been a scramble by many of our national legislators to be on the side of God, whatever that may mean or im-

ply. To me there can be no greater sham of religious faith than this unworthy attempt at piety through a constitutional amendment; the rhetoric in Washington <sup>is a disgrace</sup> ~~disgusts~~ me. One legislator from Alabama<sup>X</sup> summarized his outrage with the remark that the Court had first put Negroes in the schools and now had driven God out of them. These truant officers for God appear <sup>ridiculous in my eyes</sup> ~~to me to make themselves ridiculous~~ as zealously they ~~see themselves~~ rush <sup>religiously</sup> hither and yon, ludicrously protecting the <sup>coming</sup> purity of Americans and seeing themselves ~~rushing~~ to the rescue, calling "Courage, God, here we come"!!

<sup>even the</sup> I ask, what kind of faith is this? which is being espoused by the defenders of official piety in the sacred halls of Congress, espoused for us and for all humanity by extension? On Rosh HaShono do we not have the right to deflate and <sup>theological</sup> picture the flabby intellectualism of our elected representatives who seem to equate such awe<sup>inspiring</sup> faiths as Judaism and Christianity with "heavenly name-dropping". The Regent's prayer on which the decision rests, and which was written so as to offend no one person or group or ideology, is a prayer only by virtue of the fact that it mentions "Almighty God". What kind of a prayer can this be? Where is its substance? Where is its meaning and <sup>relevance</sup> ~~relationship~~ to life? Again, we have the right to ask: does serious religion have any stake or any connection with such a prayer. Its lack of <sup>identity</sup> ~~meaning~~ alone, if nothing else, condemns it in the eyes of all those to whom their religion, any faith at all, is of worth and value. As the "Reporter" magazine eloquently noted in its editorial on this issue: "If they are really religions rather than <sup>e</sup> more platitudinous adjuncts of national patriotism, then Christianity and Judaism stand above and beyond the public heritage of this nation." Here then is our chance to say: we reject this lowly form of religiosity, we disassociate ourselves from the empty piety of those who seek to <sup>legislate</sup> ~~reform~~ our inmost feelings, we dissent from the point of view expressed that we need <sup>a Const. Amendment</sup> ~~legislation~~ to inspire our hearts, <sup>our</sup> ~~and~~ minds, <sup>our</sup> ~~and~~ spirits in <sup>behalf</sup> ~~the cause~~ of faith and God.

In the final analysis, my friends, supporting the principle of the Separation of Church and State, true religion <sup>does not belong</sup> ~~belongs not~~ in the public

I make this harsh statement, this accusation, because  
and explosive facts at U of Miss. warrant it. These men, too,  
are certain, proudly echo sentiments that they attend church  
reg., are old-fear-men & lovingly embrace teaching of the faith.  
The evid. shows that the words are empty. Just as they refuse a  
man an AFM makes, basic right of obj. in ed.

These men who are defying Fed. Govt should reread, at  
very least, 1st chapt, 1st page of Bible then to check whether it is white  
or colored man who is created in image of God. To my  
knowledge, there is no such qualification

I make this harsh statement this  
accusation, her sad explosive fear  
of U. S. R. is warrant it.  
These men too, I am certain, flatter  
& proudly will echo the sentiments  
that they extend the rep, are God-far-  
ing men & lovingly embrace teachings  
of their faith.

The evidence shows that their words  
are empty & flimsy for they refuse a man  
an AF V. C. who has, one of his basic  
rights: The chance for an educ which  
will allow him the opport. of becoming  
a rep. & product. member of our society.

These men who defy Law of Fed.  
Govt should read at very least,  
1st book of Bible there to decide  
whether it is white or col man who  
was created in image of God. To my  
knowl, no such qualification exists.

Dr. S. I., 8 school syst. said: "A school without a iv.  
prayer is not a school."

schools. We overburden our already antiquated educational system with more than enough noneducational tasks; religious education and worship is one aspect of a child's upbringing which we can be doubly sure does not belong in the local school building.<sup>k</sup> Rather, religion belongs in two other places: in the home of the child by virtue of the lives lived by the parents, and in the Synagogue or Church which are meant to be Houses of God for men on earth. The <sup>Supreme Court</sup> decision itself has its pros and cons, there is no question of that; it has implications which must be examined by us in due course of time on ~~a~~ subsequent Friday evening. But the issue of the matter is the quality of Religion, not the words of concern as such. The fantastic outcry in this country, the lack of concern for true religious values, the futility of the argumentation all attest to the indisputable fact that most of the people who talk to protect the integrity of religion have little or no knowledge of the faith which they espouse. Educated and devoted Protestants or Catholics would never utter the kind of meaningless sentiments as were expressed by <sup>some of elected</sup> the ~~elected~~ representatives of American citizens.

Suffice it to say, and we affirm it once again on this sacred occasion and

at this solemn hour, Religion is a high, lofty, holy, valuable, sacred <sup>spiritual experience</sup> thing; it can not be <sup>made official</sup> ~~legislated~~, no matter how <sup>then its credo is read into the</sup> ~~many amendments are added~~ <sup>the Congressional Record.</sup>

~~to our Constitution.~~ Religion, the one of worth and value, which seeks in its own precious way to <sup>establish communion</sup> ~~communicate~~ with God on an intimate personal level between Man and his Maker, must be felt, must be <sup>sensed</sup> ~~experienced~~, must be lived each and every day of man's life on earth. In short, the quality of a religious faith may be judged not by words but by pious acts, by the Jews' or Gentiles' association with the group, by a process of identity, by a voluntary affirmation which goes deeper than the surface and which, by means of knowledge, understanding and sacrifice, links itself to the very heart and soul of the human being. This sort of religion has depth, it has character and it has integrity beyond the pious flow of empty words.

Finally, a religion of substance in order to be effective must have its own mannerisms but <sup>should</sup> ~~must~~, at the same time, be of meaning outside its

immediate and local sphere of influence. Thus, the mature religion can not be narrow but must apply in the broadest possible sense. Certainly, we Jews have our own customs, symbols, ceremonies, prayers and culture which identify us as members of a particular religious persuasion but, at the same time, <sup>does</sup> what use is our religion and what ~~is the~~ good <sup>is</sup> of our faith if it ~~is~~ not directly and positively <sup>relate</sup> ~~applied~~ to the world outside our homes and Synagogues. This is the link which ties Rosh HaShono to the creation of all the world; not a Jewish world exclusively but the whole of humanity is to be served by the ideals and lofty beliefs which make us what we are and which <sup>identify</sup> ~~characterize~~ us in the eyes of all mankind. This type of faith is correct, it is plausible, it is liveable and it certainly is of greater strength and meaning than the pious utterances which have been voiced by so-called responsible people in the months since the Supreme Court <sup>issued</sup> ~~voiced~~ its <sup>Verdict</sup> ~~decision~~.

For what, then, can we hope at the start of the New Year of 5723? That religion, as we feel and practice Judaism, become in the highest sense of the term not the law of the land but <sup>America's</sup> ~~its~~ inspiration, <sup>her</sup> ~~its~~ incentive, <sup>her</sup> ~~its~~ goal of honor and truth. <sup>In this setting & for this purpose</sup> There is only one message for Rosh HaShono which marks the creation of the world: know your faith, <sup>will</sup> practice it, <sup>fully</sup> love it <sup>deeply</sup> and By so doing you transmit the <sup>best</sup> ~~finest~~ of <sup>our heritage</sup> ~~this religion~~ to all the children of God on earth. Let me say, without irony, that if we fulfill but one small part of this injunction in the year before us we shall have met the challenge successfully. Religion is of <sup>individual</sup> the people, by the ~~people~~ and for the <sup>Heavenly</sup> ~~people~~; ~~over~~ it is of men, women and children; it is of the home and in the sacred institutions, As a consequence, not only we but decent people in every corner of the earth will be inscribed in the Book of Life for good, for contentment and for satisfaction. Then will it be a year of peace for all mankind and for Jewry the finest year of accomplishment in our people's history.

Amen.

Heb/ Tab., Sat. A.M., Sept. 29, 1962. 1st Day of Rosh HaShono, 5723.

Rosh HaShono; 2nd Day/

My friends, on this day of Rosh HaShono we ask the question: what is man's state of mind in America in 1962, at the start of the New Year of 5723? Leonard Bernstein, years ago, mirrored the age in which we live and characterized the state of man's mind, when he entitled one of his compositions "The Age of Anxiety". Without question, the world picture leaves a great deal to be desired: there is tension everywhere, war or the threat of imminent conflict may be seen at any one of a number of the world's trouble spots, there is the fear associated with Atomic Testing and the ever present fallout, we note destruction on a small and on a large scale, there is the constant or continuous failure of negotiations between the small and great powers of the world; in our own country, there is a rise in crime, drug addiction, Juvenile Delinquency, divorce, and statistics constantly demonstrate the fantastic rate of growth associated with nervous disorders and mental breakdowns. One leading psychiatrist said not too long ago that the great killers of our society are no longer heart and cancer but mental illness for this all consuming sickness figuratively "kills" more people, <sup>that is:</sup> and removes them from a healthy and purposeful ~~public~~ life in society, than any other force known to man in the <sup>recent decades</sup> ~~twentieth century~~. To put it mildly, thinking people are disturbed!

It does not take great skill to anticipate the next question at the very start of 5723: what happened, what went wrong? This is not the way of life promised us <sup>for</sup> ~~to~~ the ~~20th~~ century? Hope was high in the 19th; the age of Reason had left its imprint, we were on the way to great discoveries, life had been revolutionized by the mechanical inventions of the last century and we could see only good and well-being in the years before us. The world, by a series of treaties was on the way to peace and America was on the road to greatness. Economic prosperity, social equality, political stability: these were the key phrases of those who preceded us and they were to be the guideposts to a glorious and meaningful future. Suffice it to say, the twentieth century brought us none of these; indeed, we were plunged ever deeper into the maelstrom of turmoil and despair. The whole world turned itself on its

promise for better and involved us in a state of mind which brought heart-ache and hurt to all too many of humanity in the years gone by. As Mr. Bernstein characterized our age by the title of his composition, so the new age of unfulfilled dreams and aspirations was mirrored in the philosophies of our time, particularly Existentialism which is a negative orientation to life, in the extreme. The Existentialist says that all is a denigration of life, that the only reality is death; how is it possible to look forward to tomorrow with an attitude such as this? The new philosophy derives its basis from the theologian and philosopher Kierkegaard and one immediately gains an insight into his way of thinking by listing just two titles of his books: "Fear and Trembling" and "Sickness unto Death". His disciple in France, Satre, entitled his definitive book "Being and Nothingness"; <sup>the</sup> ~~his~~ cornerstone upon which he ~~has~~ erected a train of thought, accepted and propagated by so many thousands in all parts of the world, states simply yet persuasively in view of our time and man's state of mind in 5723: "Man's most creative act is negation." Is this what we term "progress"?

For our purposes, however, the most interesting aspect of the new philosophy and orientation <sup>of</sup> ~~by~~ these people is ~~to be~~ seen in one of the prime examples used to illustrate their point of view. Time and again, both in Kierkegaard and in Satre in the well known and in their lesser accepted works, they use the story of Abraham and Isaac, the very same story which we read from the Torah on this sacred day of the Jewish calendar. They cite Abraham as a man without feeling, one of hardness and harshness, they discuss Isaac as a meek and oppressed personality, they consider the act of sacrifice as one of the major upheavals in man's state of mind at the beginning of time, and a traumatic experience from which mankind has not yet recovered. Abraham's <sup>condemned</sup> sacrifice of his son Isaac is, to them, the essence of negation of life; it is no surprise then to read that Satre, applying his principle of negation, believes that to sacrifice one's own son is an act of nihilism which becomes Abraham's most creative act. Gloom, blackness, despair speak out loud; and what the existentialist does to God for asking this sacrifice can hardly be

expounded in good faith from this pulpit. His whole procedure of analysis is so interesting and vital to us for we Jews use this <sup>same</sup> circumstance of Abraham and Isaac for just the opposite purpose. We turn the whole story around and see in the episode not an act of negation of life but, rather, an affirmation, an act of faith and trust and belief so great and overwhelming and stimulating that we read of it from the Torah ~~not only on an ordinary Sabbath~~ <sup>on</sup> ~~but for~~ so solemn and holy an occasion as this day of Aosh HaShono. Indeed, it would not be unwise to say that for us Abraham provides the key to those virtues of life which we hold in high esteem; to us as Jews, he is a believer and a doer above reproach. Two people then, two cultures, living amid the same trials and tribulations of the modern era, see in one story quite a contrast; the result is that the one group steep itself in despair and negation while the other builds on its foundations and aspires to hope.

What are the values and virtues of Abraham which we hold in high esteem?

A very few examples will serve to illustrate the point: <sup>(1)</sup> he was known for his hospitality as he invited ~~the~~ weary and tired wayfarers into his home to share with him the sparse meal which his household had to offer; not false pretense or false shame for poverty here, only a desire to share. <sup>(2)</sup> He was known for his kindness toward all people, both of his own kind and to those nations and cults and peoples whom he met in the course of his journeying.

<sup>(3)</sup> He was a peace maker in that he sought to establish harmony with Lot when <sup>(4)</sup> the very foundation of earliest history for unity was about to crumble on the ambitions of men; he showed his concern for his fellow man and never more forcefully than when he argued with the Almighty to spare the cities of Sodom and Gemorrah for the sake of but ten righteous men. In short, Abraham far from being <sup>negative</sup> ~~a negativist~~, yearned and managed to be a blessing to his people and to his fellow man; because he wanted to be a blessing, his life was a source of inspiration and incentive to one and all. That is not to say that life, as he lived it or as we live it, has all the answer and can be easily fitted into any and all categories in the manner of our desire; <sup>rather,</sup> ~~but~~ it does hold enough of satisfaction, ~~and~~ contentment and fulfillment so at least to

move us ahead toward something good and meaningful for our generation. We see from Abraham, if nothing else, that life is an opportunity which must be seized, which must be developed and realized, that life is an avenue which can lead us, if we so will it, to a realization of those goals and ideals which bring values and worth and decency to each and all of us. By what man is and by what man does, we can prove the worthiness of life. Life, as I recently read "must be cultivated; it is an act to be practiced and developed." And this is where we went wrong in the transition from the last to this century of survival; this is the crux of the matter which makes us be ridden with anxiety, guilt and frustration rather than being contented and satisfied in our day and age. Instead of dwelling on the development of social, economic, <sup>• purely scientific</sup> political forces we should have been concerned with the fashioning of Man; it might well have been our duty, our effort, our goal, our obligation in the highest and most noble sense of the word, to build man toward that climax of achievement and accomplishment which makes him, truly, one in the image of God.

The existentialist maintains that life is a negative act and Sartre says that man's most creative act is negation. When we read the Torah portion for this day of "osh HaShono we affirm the opposite to be true: man's highest ideal is to be an 'עבד ליה' "a servant unto the Lord" in every act of his being and in every manner open to him as he seeks to develop his potential for life. This is the philosophy for Judaism as opposed to the philosophy of the new movement; and the choice is open to us. We affirm life, we make it a blessing, we develop and nurture it and its consequences both good and bad for we believe, this day above and beyond all other days, that what man is need not necessarily be equated with what man can be. What, then, are you? Where is your source of blessing, where are your values and ideals, toward what goal and ideal do you strive, are you able to see the meaning and beauty of the act of Abraham as we read of it this morning, can you understand that the famous attempt at a son's sacrifice was not an act of destruction but, rather, one of affirmation, one of revelation, one of consequence and beauty when seen in its detail against the light of history, in the light of man's <sup>evolving</sup> ~~development~~.

power to transform himself into something more noble and holy than what he is and was. If this be the case and if you fit into this category then I say that the manner of your life on earth is of worth and value, then it seems to me the Book of Life is open to you and yours, then I would suggest the great effort is worth the sacrifice for the end result will be one of completeness,

one of totality and one of unity. Choose then your philosophic approach to life in the 20th century: shall you lean toward negation and destruction and death? If so, leave this House of God for you have not yet seen the essence of Judaism; but, on the other hand, if you choose a philosophy as expounded this morning in terms of life, in terms of development, in terms of hope and faith and meaning then you too may have the opportunity of being and of becoming an Eved Adonoi, a servant of God, as you seek to make your peace with your fellow man. It would seem to me that this second manner of thought, this way of life we term Judaism, is a philosophy worthy of any man who was and is created in the Divine Image. What were the titles of those books again? "Fear and Trembling", "Sickness unto Death", "Being and Nothingness"; ours, however, are entitled "Torah", Bereishis, and "Sefer Chayyim", ~~the "Book of Life" into which we hope to be inscribed,~~ Our philosophy is reflected in our greeting at this time of year: שנה טובה תבנה  
"May you be inscribed for a good year in the Book of Life".

Amen.

Hel. Tab - Sunday Adm. - 78 / 30 / 62 ✓  
2nd day 12 en 167

" A TORAH ALTERNATIVE": S. SHUVOH.

My friends, while it is the usual custom on this Shabbos Shuvo to speak of repentance and to linger on the subject of a return by the people of Israel to the ways of the Almighty, I would like to depart from this practice for just this one time. Instead, I would like to return with you to Rosh HaShono for this was so vital, so full, a holyday that in the mere two opportunities for sermonizing it was simply not possible to discuss all areas of interest or significance as these apply to ~~such~~ a central, religiously oriented occasion. Perhaps, then, we can use this eve of Shabbos Shuvo, certainly also a Sabbath of primary concern, to explore together an alternative; to dwell on a problem which is presented to our people each year and which is a matter of unique interest to me each time we come together for the observance of the Jewish New Year. The Bible is so full of wonderful and stimulating stories and personalities, any one of whom could bring to our lives zest and vigor and joy, that carefully considered I find it a perplexing matter when we take note of the Torah readings assigned for the first and second days of Rosh HaShono. On the first day we read of Hagar and Ishmael; <sup>they</sup> ~~on~~ being cast out into the wilderness by Abraham while ~~the second day we read of Abraham and Isaac~~ on the second day we come face to face with the famous incident of Abraham and Isaac where the father leads his son to the sacrifice in the land of Moriah; permit me to review these Torah alternatives with you in greater detail.

Hagar was Abraham's first wife and she bore him a son called Ishmael. Yet when Sarah bore Isaac, <sup>she</sup> ~~the second wife~~ instigated her husband against the first wife and her son, for Hagar was an Egyptian woman and Ishmael was not to be heir to the goods of Abraham together with her own flesh and blood. As a consequence, Abraham listened to the voice of his <sup>his</sup> wife and sent Hagar together with Ishmael away from his home and land, giving them only bread and a bottle of water. Hagar, however, not knowing the way soon was lost in the desert wasteland; the bread and solitary bottle of water soon was used up. And she went ~~and~~ placed the child under a shrub <sup>and</sup> ~~but~~ she left him there and went a good way off for, as she explained, "let me not look upon the death of the child", implying ~~the~~ the boy's death by starvation and thirst.

But ~~soon~~ the Lord heard her voice as she wept; ~~and~~ an angel called unto her, ~~and~~ he told Hagar of a well of water nearby and of things to eat. Consequently, the lad did not die; indeed, he grew up, he dwelt in the wilderness, and he became the father of a great people as God did promise to the children of Abraham. It is this story of jealousy, of fear, of hunger and thirst, of a man giving in to the whims of his family feud which we read always, by tradition, on the first day of Rosh HaShono.

On the second day we meet again with Abraham and <sup>Isaac, who</sup> ~~what was~~ on the first day's reading <sup>was</sup> the cause of jealousy, ~~his son Isaac~~. Now God wanted to test the faith of Abraham and ~~he~~ told him to take Isaac and travel to the land of Moriah and there to sacrifice his son; what was now his only son! Without questioning the father goes as he has been commanded, binds the son upon a self-made altar and as he is about to plunge the knife into Isaac's body, an angel appears and ~~begs~~ him to desist from this task. Abraham lifts his eyes and sees a ram caught in the thicket by his horns; ~~he~~ sacrifices the ram instead, builds a memorial on that spot to the glory of God, renews his covenant with the Almighty and we have translated the horns of the ram into our use of the Shofar on the sacred occasion of Rosh HaShono. This is the essence of the reading on the second day of the holyday. Now, my friends, it becomes immediately obvious that there are similar elements in both stories: <sup>the two</sup> ~~both~~ sons are Abraham's children, in <sup>each</sup> ~~both~~ cases these young men are to be sacrificed both literally and figuratively, <sup>both</sup> ~~each~~ experience a moment of crisis, an angel appears to <sup>them</sup> ~~both~~ at the ultimate moment, the eyes of both adults (in the one case the mother Hagar and in the other the father Abraham) are opened so that they see the glory of God, and in both cases there is a happy ending in that the lives of both Ashmael and Isaac are spared ~~as they go on to become the forebears of great and mighty peoples~~. But these instances of similarity only highlight the problem for us: why do we read a story of jealousy, of persecution, of hurt and despair, indeed of brutality on the first day while the story of Abraham and Isaac with its tenderness, fulfillment, fatherly and spiritual love is relegated to the second day

with all the overtones of secondary importance. If I were asked to assign the readings of the <sup>^</sup> Torah for these two days, I certainly would place Abraham and Isaac at the top of the list for it is far more satisfying than any other; certainly, more so than "agar being pushed out into the wilderness to die with her son because of an ill-concealed rivalry with the second wife. What, then, is the answer and how can we solve the problem of a <sup>^</sup> Torah alternative? Perhaps I can best illustrate the answer by a simple example.

A man builds a house on sand and the other builds a house on rock. In each case, the houses are exactly alike and in tranquil weather they appear as if cut from the same cloth. But when the rains descend and the floods come and the winds blow and beat upon them, the ~~one~~ <sup>while</sup> house remains ~~and~~ the other sinks into the sand which ~~does~~ <sup>can</sup> not provide a firm basis nor a dependable support. It is the same with the lesson we derive from the placement of the two <sup>^</sup> Torah portions: in the house of Abraham, all looked alike: Ishmael as well as Isaac, even Hagar and Sarah when closely examined. But what they truly are, when tried by life and fortune, becomes evident only when they react to adversity. And in this we find the key to our problem. In the case of "agar and Ishmael, although saved by Divine intervention, there is no record of their ever expressing a word of gratitude or appreciation at the miracle which saved them from ~~death~~ <sup>a</sup> by horrible, slow and agonizing ~~death~~ <sup>means</sup>. We could almost say that Hagar and Ishmael take the miracle for granted; the narrative simply tells us that they were revived, went on their way and that was the end of that. What a great difference of approach in terms of Abraham and Isaac: they never forgot that only by virtue of God's direct intervention did the boy retain his hold on life, father and son were genuinely moved by their encounter upon the mountain, they were inspired to erect a memorial and we see again and again that both father and son move toward their great test of faith, and later away from it, in perfect peace, with trust, with faith and with sureness of heart. There is ~~never~~ <sup>no</sup> any question whether they acknowledge Divine intervention; it is part of their very nature and orientation to life. God not only appears to them at this one

moment of supreme crisis but He is with them at all times. To put the matter of the Torah alternatives into its simplest form: to Ishmael and Hagar there are only two alternatives, life or death but for Abraham and Isaac there are three alternatives, life, death and God and the last of these ~~rules~~ ~~and~~ brings them to a certain level of spirituality without which we can not recognize or understand these two men who become the ancestors of Israel.

This, then, is the reason for reading one section on the first day and another section on the second day of Rosh HaShono. Like Ishmael and Hagar there are many in this modern day and age who do encounter God at one or another critical juncture in their lives or, if you will it, at some stage in their development as human beings. But once the encounter has served its purpose, it is forgotten and there is no further relationship to the moment of splendor and inspiration. In a similar vein, so many of us come to the New Year with dreams and visions that are grand and lovely, only to spend the rest of the year beset by the same fears, insecurities, jealousies, hates, quarrels and emptiness. Like Ishmael, we are touched by divinity for a few moments on the holydays and then live as though nothing has happened to our lives. It is for this reason that we read the story of Hagar and Ishmael on the first day: it is to be a warning to us that we should not be like these two, taking all for granted and reverting, when the last sound of the Shofar has been sounded, back to our old selves. This story of the misuse of the miracle of divine intervention allows us to meet the second day of Rosh HaShono, and its Torah reading, with a better frame of mind. Abraham and Isaac remind us what spirituality can mean, what sacrifice may imply, what true faith and peace can accomplish, that aside from the alternatives of life and death, there is still, and always, the presence of God. Having read of this episode on the second day, it is hoped that we ~~may~~ truly approach the New Year with the proper frame of mind, with reference to what is meaningful and good, with intention toward spirituality and a firm belief in the justice and equity brought about by a Divine awareness. In the light of this setting, the reading of the second day's Torah portion is far more

vital to us than we might have surmised at first glance.

And Abraham's third alternative<sup>e</sup>, that God is ~~there~~, applies to us as well, on the New Year, on this Sabbath of Return, on these Days of <sup>Peni-</sup>tence, on the forthcoming Day of Atonement. For human beings ~~there~~ are the possible and the impossible; for God nothing is impossible. Neither syllogism nor equation nor mathematics can predict ~~the~~ turn of events, for God is there. When all forecasts have been made, armies assembled, ~~doctors~~ shrug shoulders, specialists hang their heads in gloom, God is there. Overwhelming power, might, diplomacy, national interests but God is there. Our life may appear ~~lost~~<sup>lost</sup>, gloomy, wasted and dull but God is there. And it is to Him that we must turn on these Days of Awe for that is the lesson of the Torah alternative on the New Year and it is the reason of this Shabbos Shuvoh, the Sabbath of Return. Let us, in truth, turn to Him who is the source of all life, let us return to Him in the way shown by our Torah readings so that we might acknowledge and appreciate His presence in our lives not only at the moment of revelation or the moment of inner refreshment but at all times throughout the course of our sojourn on earth. For as in the case of Abraham and Isaac <sup>so</sup> ~~and~~ with you and me, God is there; indeed, God ~~is~~ here.

Amen.

Heb. Tab., Frid. Eve., Shabbos Shuvoh, Oct. 6, 1962.

YOM KIPPUR: XX YISKOR.

My friends, one of the most beautiful Midrashim I have read in a very long time has its value for us in terms of this solemn, sacred and deeply moving hour. The rabbis are debating the question: what does God do all day? The "day" for them consisted of twelve hours and the rabbis discuss at great length how they can dispose of this time period. In essence, when they have finished their discussion, they divide the day into four separate periods of time. In the first three hours, God upon awakening sustains the world in His great mercy and love, He lifts up the fallen and supports those who are bowed down. The second period of three hours <sup>is</sup> ~~are~~ spent in judgement: God dwells on the failings and accomplishments of man and He decides the fate of the human being, having weighed both the positive and the negative on the Divine scales. During the third period of three hours, the Almighty rests from His labors and as He relaxes the angels report to Him on the progress of the world. But the culmination of the day is to be seen in the final three hours for then the Almighty rises from the place of rest, adorns Himself in cheerful, colorful costume and enters a hall filled with laughter, music and song. It is there that He confronts a multitude of children; here the Almighty teaches Torah to those youngsters who died before they could reach maturity. This, in other words, is the highpoint of God's day, it is the apex of his waking hours, it is the period of time indicative of the Almighty's gentleness, majesty, decency and mercy. He teaches little children, personally.

Now this Midrash with its beauty and warmth raises two distinct questions. In the first place, why does God teach these children when there are so many more important things to be done? Surely, He could spend all of His time arranging the hearts and minds of men so that there might be peace on this earth; He could just as easily spend his hours infusing wisdom, insight and perception into the minds of those who seek cures for our ills; He could devote parts of his day to the retarded, the neglected, the forlorn who walk the halls of their institutions or the streets of their cities in despair, in agony or in the appalling innocence of their stunted growth.

But, No! God spends this time teaching children who died before they could reach the maturity of learning, and the rabbis maintain that this is most important. The second question we ask is noted for its absence among the rabbis; not one of these distinguished scholars raises the all consuming point: why did these children have to die in the first place at so tender an age, why were they not allowed to reach full maturity, why are some granted life while others are torn from our side destined for the grave? The answers to these two questions, and there can only be a partial answer for we can not fully comprehend, is sufficient for the purposes of Man. In the first instance, God teaches the children personally as a source of comfort to the sorrowing and mourning parents who stand bereaved and alone. They must realize that their child, taken at so early an age, dwells with God, is not cast into an unfriendly and unfeeling void but hears the golden words of the Almighty each and every day. Consequently, the saddened parent is at peace. In the second instance, these children must die at whatever designated by God because there is an element of balance in this world of ours: the young are born and the old must die, the young in years and the young in heart are taken from us while in other families the parents, the husbands and wives, the brothers and sisters, the children live to attain the fullness of years and the totality of their lifespan on earth. But there is a relationship between these two areas of thought: our loved ones too dwell with God in the fulness of Jewish tradition; only the body has been taken from us while the spirit dwells on high. And we know all too well that the balance affects each and every one of us; who has not stood at the graveside of a loved one and asked, at least in his heart, why? And at the same time, who has not stood by the remains of a friend and voiced the inner selfish thought: Not I, Not I! But, in terms of balance, there are also those rare individuals who manage to say in honesty: would that I were taken instead of him, would that I could give my life for hers, would that I could bear their pain, would that all could say I believe, I have faith, I place my trust in that concept of God who teaches little children.

Unfortunately, this fulness of spirit is not granted unto all of us; therefore, it remains for the religious institutions to maintain this point of view. We here, in this congregation and in this House of God, teach the little children and we here, in terms of balance, remain as an eternal reminder and as an everlasting symbol that while human beings may be born and may be taken from us by death, we are ~~alive~~, we do function, we do breathe the breath of continuity and religious survival. This, my friends, is our message to you this ~~sacted~~ day and on the occasion of this solemn memorial: we ask you to support this institution and to strengthen our hands by means of your generous donation because we fulfill the function of life here on earth. Whom have you lost, how dear was this person to you, what are your inmost feelings and thoughts, when will you realize your own mortality, how do you react to a congregational family which continues to grow, which is ~~alive~~ and meaningful, which is full of service to children and adults from year to year and from generation to generation. For over 55 years the name of Hebrew Tabernacle has been a source of blessing, we have served the community well for over three decades, we have opened a branch religious school to serve those uptown, we sponsor major organizations who engage in a full program of activity, our religious service attracts men, women and children from every corner of this city and from three neighboring states and we say to you: we shall survive, we shall teach, we provide the balance for we are the life, the pillar, the staff upon which the continuity of Judaism rests. Indeed, we are but one congregation but we count, our loss would be to the detriment of Judaism, our being here gives support and solace and strength to countless coreligionists who without our presence in their midst would surely weep as does the parent who has lost his child.

Think now of your husband and wife who ~~were~~ <sup>was</sup> dear to you in life, cast back your mind's eye to father or mother who ~~were~~ <sup>was</sup> your meaning and life, look now to loved ones with whom you shared so many years and know: they do dwell with God, and God dwells here. As a token of your respect for their memory, we ask you to give to our support, we ask you to be generous and we appeal to your hearts for the sake of those who are yet to come. AMEN.

Hebrew Tabernacle - 702 N. Kinnick  
Cleveland, Ohio 44115

YOM KIPPUR: A.M.

My friends, our tradition states that on Yom Kippur the individual may not make atonement with God before he has sought and received forgiveness of his fellow man. As a consequence, for sins of omission and commission during the course of this last year, I now ask forgiveness on your part toward my errors, my vanities, my measure of imperfection. And as I ask this of you with reference to my own person, I believe that I have the right to suggest ~~to you all~~ <sup>all of</sup> that <sup>also</sup> you should follow the dictates of our tradition: turn to him who is at your side, seek out him who turns his back, follow him who wishes to reject and ask ~~his~~ forgiveness as he might well seek pardon of you. For, if anything at all, this type of a day suggests to us with the fullest ~~of~~ impact that each and everyone of us has been guilty in the days and months gone by; it is only in degree we differ but the onus of guilt lies heavily on us all. Should you happen to be one of those who believes himself to be free of sin and rejects all guilt then, certainly, your <sup>innocence is all the</sup> ~~guilt and your sin shine~~ <sup>more to be questioned</sup> ~~forth all the more prominently; (your ego, your vanity, your pride form the~~ ~~basic pattern of the halo that is visible only to you.)~~ Indeed, suffice it to say, we are all guilty to a greater or lesser extent and the question arises, therefore, What is the Measure of a Man? How shall we or can we determine what is good and what is pleasing in a human being; what shall be our <sup>yard-stick</sup> ~~measure~~ as we seek to classify or comprehend the good and the bad of a fellow creature. [Surely, each one of us is guilty of error and only the degree involved separates us or distinguishes us from the truly evil, the unjust, the unworthy; but, at the same time, by what manner of human reasoning shall we judge the extent of this degree of difference.] In short, how shall we determine the measure of a man? There are some, of course, who look for that which is all too obvious: the short, the tall, the slim, the short, a man who has hair or a man without, the manner of speech, the sound of his accent, a man's job, the area where he lives, the sound of his name: all these influence our deepseated prejudices in favor of one or to disassociate ourselves from another. If you believe that this is far fetched, I need only remind you that we Jews have been persecuted because of the length of our noses, that Negroes, Chinese, Indians and the like have been repelled because their skin is not white, and that you and I often push away those of our own people who talk too freely with their hands, speak too loudly in public places, and whose action in private and in business reflect suspicion upon the character and integrity of the Jewish people as a whole. In short, every aspect of a human being is grist for our mill of prejudice; thus, each one of us is guilty of all too personal feelings when we seek to establish the measure of a man.

As usual, my friends, our rabbis had an answer as they sought to define the areas and concerns of our people, as applied to the sacredness and holiness of a day just as this. What is the best way in which to judge the meas-

ure of a man on Yom Kippur, when self analysis and depth of insight are pre-dominant. Their assessment was simple, quick and correct; the interpretation was left to each generation of the future. They said, one can judge the worth of a man by *יוֹצֵן* "his cup", *יוֹצֵן* "his pocket", *יוֹצֵן* "by his anger." What did they mean by this? They did not go on to define but let the analysis be to you and me. *יוֹצֵן* "his cup": it seems obvious to me that here they were referring to religion, starting from the particular and extending the logic to the general. The cup, it seems to me, refers to the drinking of wine which is so much a part of our Jewish religion. Of course, all people drink, and have done so in all probability from the dawn of time. But it was left to the Jewish people to add one vital element to the measure of drinking which distinguished the Jew's "cup" from that of all the other people of the earth: the Jew added the benediction, his praise of God. Many sociologists and social psychologists believe that the absence of drunkenness within our people stems from this custom; we were never debased by our lifting the cup of wine but, on the contrary, were uplifted, were ennobled, were sanctified by the sobering words "Blessed art Thou, O Lord, our God". But this was only the beginning: we began to add the Brocho to every action in which we participated ~~in the course of the day~~ from the moment of our waking to the final prayer at night. As a consequence, our whole life was surrounded by an aura of peace and serenity, by faith and decency and we never did sink to that level of selfishness and personal gain which removed ~~us~~ or separated the holiness of our words from the reality of our action. Would that we could say the same for our own day and age! People today, under the guise of sociability, drink themselves into a state of indecency which is hard to believe. It would, of course, not be in my province to discuss this on so holy a day were this absence of dignity confined to the home and private life of an individual but, unfortunately, the lack of holiness is all too apparent at a sanctified occasion. The rabbi and cantor, to whom Bar Mitzvah, Weddings and similar occasions have a religious connotation almost fear to attend for the lack of reverence is all too obvious. The drunken congregant abuses the occasion and festive spirit; he makes a mockery out of the social aspect of the occasion; with his foul wit he ~~drags into the dirt~~ <sup>engages</sup> all those who are within his area of sound; ~~and who must~~ <sup>we</sup> flinch and quake for fear of what the next word or action might be. Unfortunately, this is not merely the exception; it has become the rule at all too many functions I attend. The religiosity and the sacredness of the cup has been lost; the very idea that someone might make a brocho at an occasion such as this is sacrilegious and tantamount to a Chillul HaShem. This, I say, is the measure of a man: how much of sacredness he retains in his daily activities. Whether he is ennobled and sustained or whether all too readily he sinks to the level of an animal. *יוֹצֵן* "his cup" the

rabbis said was the measure of a man; how many of us still recite the brocho not only for wine but for all that we encounter in the course of our years on earth.

The second category of the rabbis was *יו'צא* "his pocket". This touches on a broader aspect of man's life and here we see that which is meaningful to him. In other words, how much does he take from his pocket for the welfare of others and how much does he retain for his own self satisfaction and self glorification. Of course, a man spends his material goods for many things but to whom and for what also are factors in determining the measure of a man. For instance, how much of a man's income goes for insurance, for food, for the comforts in his home, for his mortgage, for his car, for gifts, for charity? With how much and for what purpose does he part willingly from his material possessions, and with what degree of tenaciousness does he hold on, with tight and clamped fist, to that degree of power which money can buy. What does a man allow himself for his own pleasure and what percentage of his goods are earmarked for family and friends. There are some, at the same time, who use the benefits of material affluence for purposes of escape: every known device and means and mechanism to escape from the confining restrictions of day to day life are not earned but bought, sold, <sup>or</sup> pawned. ~~so as to make of the individual~~ <sup>becomes</sup> an incoherent mass of nerves which do not add to the totality of that object of life which we label a "man". Also, to what extent does a person contribute to his community, to his congregation, to the causes and beliefs of the world at large; does the outpouring of his material goods remain within the small confines of his own circle <sup>or</sup> ~~or~~ does <sup>man</sup> ~~he~~ realize that the circle of family life in our day and age goes beyond the borders of his <sup>own</sup> small home <sup>or</sup> ~~for~~ ~~each and all of us are affected by the cause for world affairs which seek to destroy us or which can be used for the safety and value of every human being.~~ And, aside from all this material splendor, what else resides in the pocket of the Jew, *יו'צא*? Does one find there a book, a <sup>man</sup> ~~phase~~ <sup>phase</sup>, a belief, a goal or an ideal which might be used to good advantage? If the word pocket is now not taken in the literal sense, what shall we find in the pocket of a man's home. What resides within those walls which engulf him or which sustain his life with honor and decency and goodness. Is there a token for love, for respect, for value and worth; are the children ~~in the home~~ aware of objects aside from those which may only be purchased? ~~As religious school teachers, long ago, we were told of the general yet safe rule of thumb: look at the child and it will reflect the measure of his home.~~ What, then, do we find in the pocket of a man's existence, not just the pocket of his suit or coat. Is he worthy of all that is good and meaningful, can he take his place alongside the best and most desirous, does he reflect that level of integrity and character which shall be a source of benefit and comfort to each and all of

us? 'his, it appears to me, is the meaning of 10'32 "his pocket" for while the specific may be limited in interpretation, the general applies to all aspects and phases of <sup>a</sup>man's life. ~~on earth.~~

And, then, there is the third and last test of the rabbis in which to ascertain the measure of a man: 10'32 "his anger". What bothers the man I am about to judge, if I have this right in the first place. What makes him angry, what ~~arouses~~ <sup>arouses</sup> his fury, why does he ~~age~~ <sup>rage</sup>? Did he just miss the subway in the early morning hours, was the coffee cold, did his secretary miss an important appointment, was the home unruly and did the wife nag, is he angry by extension in that he does not know whether today, of all days, he will make his way or not? These are objects of ire for each of us but, in the final analysis, they are not really worthy of our anger. What then ~~thend~~ <sup>distinguishes</sup> a man's ~~anger~~ <sup>wrath</sup> and separates it from the ravings of a juvenile mind? It would appear to me that the answer is seen in the cause which suggests the anger. For instance, does the human being become angry when he sees a program of medical care for the aged, which has its sources of benefit for every citizen, ~~of this land,~~ remain in committee by default. Or, does he ignore this momentous development in the social history of America; indeed, even worse, perhaps he hardly knows the various pros and cons of the proposed legislation. Can he appreciate the vastness of the project when more people in America than ever before reach the compulsory retirement age ~~and~~ <sup>and</sup> have no ~~future~~ <sup>future</sup>, no goal, no visible means of support! ~~and must dread each shift in the wind for fear of any minor illness or element of concern which might well wipe out their meager savings.~~ And, on another level, does the man become angry when he is advised of the terrific ~~pressures~~ <sup>pressures</sup> exerted by the drug industry, for example on the legislators who are supposed to represent us <sup>honorably</sup> so that prices remain high, profits remain immense and safeguards remain negligible. Must it come to the point where children are born with deformities and defects for our people to awaken to reality; is there no hope and no solace <sup>as against</sup> for those who are involved in the greatest scandal of our decade where the stakes are not only dollars and cents but the very existence of a normal human beings. Does a man rise in anger as he notes strikers circling ~~the~~ <sup>the</sup> factories which deal in missiles and electronics while Russian astronauts circle and circle and circle our globe and make us look like amateurs in the race for space for the sake of peace. ~~Do these men not understand the significance of their labor and do they have no pride in their accomplishments and the future of their efforts?~~ Is it possible to be so selfish in terms of ~~one's own~~ <sup>labor's</sup> demands that the advance of technology, upon which the survival of our country depends in great measure, is deferred and stopped? Is this the area in which a man raises his voice in anger, is this which arouses his concern, are these the projects and proposals to which he ~~also~~ <sup>his anger, & we could cite examples</sup> dedicates himself in the course of his years ~~on earth?~~ without end.

lean-ages  
not  
drunk-18  
perceptions  
drive

These three then, my friends, יוֹצֵן "his cup", יוֹצֵן "his pocket" and יוֹצֵן "his anger" form the measure of a man. Now let us look again at those around and about us; indeed, let us look at ourselves. What kind of an image do we project and wherein lies our good and our wholesomeness? Yes, we ask forgiveness of each other but more important is the belief that we can be forgiven only by others as we improve ourselves. Our guilt is without doubt but the degree of guilt lies within our own frame of reference. The rabbis of yesteryear were correct as usual; their measuring device brings us up to a level hitherto unattained; their judgement is sure and quick, ours is the interpretation of the life we live. Suffice it to say on this Day of Atonement, as we enter a New Year and ask to be inscribed in the Book of Life, that with religiosity and nobility we too can attain the heights; that we can also sanctify our joy, give of ourselves to that which is worthy, and espouse that cause and that anger which shall lead us to serve in ~~the efforts for~~ <sup>behalf of</sup> ~~good toward~~ all the peoples of the world. Then we may be classified as Men, then we may be called Humane beings in the fullest sense of the word, then we may be termed "Jews" and we shall have fulfilled the holy purpose of Yom Kippur.

Amen.

Hel Tab - Yom Kippur - 107 service  
Randy, X/8/62.

FRID EVE. ~~6658~~ SUCCOS: OCT 12, 1962.

## INTRODUCTION

### A GENERAL

1 mood, prayers, music have all shifted from past Monday; in five short days changed from solemnity to joy  
2 indeed, while five days may seem short to us, the orthodox Jew makes transition even more quickly because he is supposed to begin building of Sukkah right after Yom Kippur

3 thus, change is sudden, startling and sweeps him from one end of spectrum of emotion to other extreme

### B Specific

1 it takes a certain amount of adjusting but it must be done since Succos is one of the three major holidays or festivals in Jewish calendar  
2 together with Passover and Shavuoth. It is the time of greens, the fruits, the Lulav and Eiruv which we will bring to the service tomorrow & Sunday morning  
3 suffice it to say, it is one of most pleasant and cheerful holidays we have as Jews.

## BODY

### A EMANCIPATION PROCLAMATION

1 I would like to speak to you tonight of Succos in terms of EP, a marvellous document which in its essence has a great deal in common with our holiday.  
2 also, almost every student of at least Jr HS age knows what the EP is: it was a document written by Pres. A.L. which gave freedom to the slaves at the time of the Civil War.  
3 I bring it to you now, this example, because EP was just 100 years old, last month in Sept. Therefore, we are really observing an anniversary; it was one of most important documents ever written by an American  
4 but what is meaningful about it in terms of Succos?

### B WORTH

1 in first place, document not worth much at beginning and no one ever paid much attention to it; no one obeyed it and certainly no one freed his slaves because of it.  
2 the whole <sup>thought</sup> ~~idea~~ of EP was that it was an idea & this is most important point to remember.  
3 Succoh: also not worth much: only a few pieces of wood put together with a few nails, has no real value and is not permanent because people would travel from place to place & each night a new shelter  
4 therefore, what we have today of Succoh also only an idea; that it was a shelter provided by God under which people could rest safely and in peace.

### C SIMPLICITY

1 let's get back to EP again: was only an idea which

ii.

- Pres. wrote on a piece of paper; that's all he had and when he showed it to cabinet, they disapproved.
- 2 after all, the people said, who wants to free the slaves, why should we do this, who cares about the slaves
  - 3 but Pres. L was strong in his views & he did not give in; when in Wash. D.C. you see him in monument & it is this EP he is noted for
  - 4 same for Succos: nothing at first, as I told you already, only a bit of wood hammered together for people to sleep.
  - 5 but those who came later said: let us keep this idea of Succoh alive, let us remember it always, let us live with it and let us live in it because once upon a time
  - 6 the children of Israel were slaves in Egypt, then they left and travelled in the desert/wilderness & in what did they sleep: in Succoh & God protected them
  - 7 and to this day, orthodox Jews who build Succoh in the open and near their homes, actually eat and sleep in them for entire 8 days of Succos festival; from tonight till next Sunday morning.

#### B CONSEQUENCES: REAL

- 1 What then remains for us in our own time as we observe Succoh festival and as we mark 100 yr anniv of EP
- 2 EP the concept, the idea, the freedom of a human being remains and that is very important for each of us to remember; no matter how old or young we are we
- 3 must always understand that all people are equal and no one person is better than the next; that color of skin, shape of nose, height or weight never make any difference is determining whether a person good/bad.
- 4 as far as Succoh is concerned, we learn that we must be thankful to God all our lives for having sheltered our people many centuries ago when they wandered long
- 5 but there is more to it than that: have to thank God for shelters we have today: nice homes, lovely rooms, clothing we enjoy, food we eat, heat in apts when it is cold. All these things we take for granted but
- 6 Succoh let us know that we did not always have it so good and that often it is important that we say thank

#### CONCLUSION

##### A GENERAL

- 1 that is lesson for this day of Succos when we come together after High Holydays. Just because it is a happy occasion does not mean that we can forget to be thankful
- for we have many good and pleasant things to make our lives cheerful.
- 3 at the same time, we must never forget Pres. Lincoln

because he taught us a iii very valuable lesson:  
all men are decent and good and should be free  
4 and while <sup>other</sup> people may not have as many things as we,  
it does not mean that there is something wrong with them  
B SPECIFIC  
1 in other words, for something to be good it does not  
always have to be very costly and big and shiny  
2 a simple scrap of paper depending on what is written  
on it and a few boards of wood hammered together can  
be very meaningful to you, to me, to your parents and  
to the youngest of us here.  
3 that is why we celebrate Succos and why we make it  
a point to speak of the EP of 100 years ago for they  
are connected and it is good for us to remember.  
AMEN.

HEB. TAB., FRID. EVE., EREV SUCCOS, OCT. 12, 1962.

## SUCCOS, FIRST DAY, A.M.

My friends, the Succoh is a remarkable phenomenon in our day and age. In essence, it stands in exact opposition to <sup>a frail ideal</sup> ~~that~~ that we hold dear; if we were to take its message seriously, nothing in our modern society would fit into the pattern it represents. It is a frail and fragile structure, ~~and~~ it is held together by few nails which can be inserted or removed at will, it provides a bare relief from the elements and is opened to the sky so that its inhabitant may view the stars in their courses at night and the light of the sun during the time of day. It is in exact opposition to our twentieth century point of view for in our time all that we do or prize or cherish is mighty, ~~it~~ glitters, ~~it~~ is strong and sturdy; ours are prestige, power and material possessions to admire. The evidence is all about us and if man were truly to take unto himself the essence of the Succoh and what the holiday represents, he would be <sup>cast</sup> ~~cast~~ out of the normalcy <sup>which</sup> ~~which~~ we associate with life as we live it from day to day.

Take, for instance, the type of world view to which we hold in our time. It is not a secret to understand that we are living in an armed camp, despite the peaceloving words which issue forth from the leaders of this nation. Atomic warheads, nuclear fission, strontium 90 fallout are words and concept with which we live; we take them from granted. The Strategic Air Command is poised to send its airplanes, at supersonic speeds, anywhere in the world at the press of a button and a radar line encirclces our continent to warn us of unidentified approaching aircraft. Whenever the president travels a special telephone line goes with him by means of which, at a moment's notice, he can communicate his desire for peace or ~~for~~ war to the powers that are his instruments for conflict or serenity. And we, of course, are but one half of the power struggle which faces us at every turn for the Russian monolith is poised just as fully as we, indeed, their aim is more hostile than ours due to their long history of conquest and brutality by means of which western power has sought to impose its will on the Russian people in years gone by, as recently as the end of the first world war. And in terms of ideology, there are not two

armed camps but three distinct areas of thought: there are those who adhere to the point of view expressed by our western philosophy of life, there is the russian communist orientation and, lastly but nevertheless, as forceful as the first two, there is the great surge of idealism and nationalism which may be found within the Afro-Asian block of nations whose attitude toward life is quite different from that of our world in America. These examples could be multiplied at great variety but the point is already evident: our world is cast into a pragmatic, materialistic, mechanistic mold which many have come to call a "pagan" world outlook. On the other hand, the Succoh is and represents a biblical orientation to life and there is in this designation a tremendous difference of approach. We lean to the human being as an individual, as one who has the power and the strength to make his own choice, as a thinking being whose finest ideal is the universality of all mankind and betterment of human society. We are not concerned with power, with territorial rights, with vested interest conflicts; indeed, we stand for just the opposite in that we maintain a man is his own lord and master. ~~and~~ <sup>he</sup> bows to no one philosophy or ideal except that it be espoused by the God of all men, the father of all nations, that the soul's purest happiness is not to serve a military master but ~~the service of~~ God in terms of the Temple, in terms of life, ~~from day to day~~, in terms of building for ourselves and for our children and their children a better, ~~and~~ safer and more peaceful world in which to dwell. Thus, were we truly to espouse and embrace actively the ideals of the Succoh we would become misfits in our society for all that we represent in actuality stands in contrast to the reality of our present day world. In theory, of course, the two views may appear to be one and the same but in actuality, to my way of thinking, these represent two points of view with man as the center of controversy, two points of view which can never be successfully or peaceably reconciled.

This difference in approach may be seen in a second area of conflict as well; Succos represents a frail and fragile abode, it indicates a

tenderness, a depth, a warmth which is part and parcel of a religiously motivated point of view, which we like to see in the human being as well.

What the Succoh signifies, in other words, is a human being who is sensitive and perceptive in his approach to life and its problems, who can feel and appreciate the small and vital values which sustain and ennoble the individual in the course of his journeying through the pathways of daily endeavor. It shows that the human being also may be tender and appreciative, that he can be at one with love and devotion, that there is that substance in him which yearns for the finer, better and more noble ideals which life has to offer each and everyone of us in the course of our years on earth.

But modern day experiences, in contradistinction to the Jewish view of man and its symbol of the Succoh, implies the opposite. We look about us and we can not help but note that those who make their way and those who leave their imprint on men and those who make their presence felt are, more often than not, men of might and power and crudeness. The finer points of human conduct are often left aside, there is no tenderness or warmth but only a desire to obtain what may be our pleasure at whatever cost. Human values, in other words, are translated into the scope of the material whereas in Jewish terms, values are in terms of the spiritual. There is nothing spiritual in modern life, of that we can be certain; every effort made on the part of those who are dedicated to this ideal is scorned, ridiculed and treated as an aberration of the mind rather than a vital, meaningful contribution to the society of which we are a part. The Succoh stands, therefore, in empty splendor as it speaks for the Jewish point of view with its emphasis on goodness, ~~and decency and~~ <sup>wholeness,</sup> character and integrity above all else for modern man would rather be harsh and hard and even unethical in obtaining his goals; his yearning certainly is not toward an aspect of recognition in Deity but, quite the contrary, a material satisfaction and achievement which may be roughly translated into success by the number of cars, wealth of display, size of his credit and magnitude of his contacts with very important people. Again, the Succoh would lead us into a way

of life which would be far removed from the reality all about us.

But, in the final analysis, the Succoh also represents a shelter, a home, an abode for this is where the children of Israel rested as they went from the land of slavery to the land of freedom. But, once again and for the last time, the symbol of the Succoh stands in startling contrast to the mode of living in our own day. For we certainly are not concerned with the frail and meaningful, the fragile and splendid, the light and airy, the symbol of a people's wandering toward an ideal, a goal, a belief. Just the contrary is true, as evidence all about us in this city proves to our satisfaction. Never in the history of New York has such a building boom come into being, the new apartment houses, the hotels, the motels, the office buildings and the terminals are indicative of a startling departure from all that was implied by the symbol of the Succoh. We build almost for the sake of building; very few have proved that we need so much that is new at the expense of tearing down and destroying that which may be old but still has its beauty and function. We battle to tear down old landmarks which help to add character to our city in order to put up huge office buildings; our aim is not enhanced beauty and depth of a city's character but pragmatism, usefulness, selling of space, and if one block of a building has more aluminum and glass than the next we consider this to be a standard of beauty. There was an article in the newspaper only a week ago which stated quite openly that the new hotels in New York can not possibly exist on the basis of transient trades alone; rather, they must spend millions of dollars annually to attract conventions so that their rooms may be filled and their banquet halls taken. The article stated that one hotel had spent millions already prior to the first stone being put into place of the new hotel. In other words, and to put it more crudely, the first shovel of dirt had not yet been turned but the salesmanship, that quintessence of the American way of life, had already begun. Again, then, we see the naked display of power and materialism of a crass and violent sort; there is little esthetic or refined about this

process of construction except ~~a usefulness~~, a utilitarian purpose where the lower income level group is driven into boxlike homes, the middle income group must flee to the suburbs and the high income group is ensconced in luxury apartment buildings which feature a terrace that can not be used because of the dirt and fumes which beset our population.

This, then, is the opposite of what the Succoh implies in terms of people, in terms of a world outlook and in terms of buildings. The choice is surely before us all; whether we shall use this occasion of the festival for a reaffirmation of our ideals or whether we shall go with the tide and lose our identity as feeling, sensitive and idealistic people of a faith which is old, which is stable and which has survived the changes of the centuries. Personally, at the risk of being different and bearing the brunt of ridicule, I would prefer the Succoh, the frailty of its being and the fragile beauty of its structure. In this, I believe, lies our hope and our promise for the future. It is in this that we place our faith for the year to come.

Amen.

Heb. Tab., 1st day Succos; Sat. A.M. Oct. 13, 1962.

## INTRO

### A - Gen

- 1 - today laws re: coming into P. Land
  - 2 - social oblig, resp already discussed - now religious
  - 3 - people asked to bring 1st fruits of produce to Sanct
- ### B - Specific
- 1 - was part of training - were to give up 1st & best - much as in later times, people gave 1st born son to priest - food of which we get custom of / 20 / 20
  - 2 - out of which we get custom of / 20 / 20
  - 3 - question arises: if we had to bring 1st & best, what would we give to God & Temple - seeing we are no longer farmers who can give fruits of the earth?

## BODY

### A - LOYALTY

- 1 - not power, prestige, gold or material goods - BUT
- 2 - devotion, can be 1st gift of the heart.
  - a - to cause, goal, ideal
- 3 - usefulness: to faith, to syn, to meaning of faith
- 4 - loyalty: to all that we referent to unity of belief, action within & outside House of God, to consideration of values & ideals which set us apart, yet elevate us
- 5 - are Jews, which is a distinct category of being here in US especially are able to believe & practice in freedom according to dictates of heart
- 6 - This then 1st gift to God & Sanct.

### B - MIND

- 1 - while gifts of heart are of primary concern to us, we know it is not end of our fulfillment
- 2 - Mind also has its gifts to bring: to seek, search, delve, analyze & digest
- 3 - Jud. never asked of us that we accept on blind faith alone: knowl, learning, comprehension are all interrelated & the fulness of Jewish way of life

4 - would not be too harsh to say that if we do anything for Dad & Syn, primary oblig is to know  
5. ignorant men can't be pitied & learned man only may be respected.

6 - MIND, then, is record of things & bring.

### C - INHERITANCE

1 - together with gifts of heart & mind, come to inheritance, heritage culture.

2 - we bring it also by what we are - her in test of that, we are not a unit unto ourselves but a continuation.

3 - if we are lost, just lacks. each one is rec. This is not merely in dir. tho we just put just her of the hole is, that made us, that sustained & enriched us.

4 - usefulness to Dad & Son tied to herit & trad. Thus, learning is augmented by value & place & respect in which we hold the past.

### CONCLUSION

A - General bring of fruits of earth  
1 - no longer care for ground (in V. Land & here)  
2 - our oblig to bring something still with us  
3 - 1st must also be the best

B - Spec

1 - are you ready to bring HEART, MIND & TRADITION?

2 - do you know, do you care, are you aware, and you willing - are you able

3 - This test & quest of the AD's Torch is a way of life of meaning & relevance also to you & yours.

AD78N

Feb. Tab. Sat. AD7 - IX/15/62 - /C/12/1/3

## ECUMENICAL COUNCIL.

### INTRODUCTION

#### A BACKGROUND

- 1 now 10 days old; convened by P John 23rd
- 2 "ecumenical": universal; any assembly for entire Ch
- 3 purpose "affiornamento": bringing up to date.
- 4 unity of all "seperated brethren"

#### B History

- 1 1st Council in Nicea in 325 CE: formulated basic theol conceptions of Church, as v.s. Judaism & pagn
- 2 Vat/ Council I in 1869; Protestants did not attend & its grt contribution was doctrine of Papal infallibility; not unanimous: 2 v.s. (1 was bishop from Little Rock, Ark.) and 55 abstained.
- 3 far from uniting X widened schism even more
- 4 this Vat. Council II, attended by over 2500 high C. officials & representatives of Prot, Moscow, East.

#### C Reasons for Council

- 1 personality, background, beliefs of P John v.s. PP
- 2 Protestants received by him: Archbishop of Canterbury and Presiding Bishop of UWS Prot. Episcopal ch also; Vatican observer in New Delhi at world council of Churches (Prot) last Nov.
- 3 more than anything else: 20th cent brings with it its own problems: science, popul, shift in people, rise of East & Africa

### BODY

#### A MINOR PROBLEMS

- 1 rise of vernacular and its use; decline of Latin
- 2 change of dress for priests and nuns
- 3 times of mass to fit into highly mechanical, industrial & urban society
- 4 use of Cardinals in Asia, Africa, Communist countries and U.S.: are all worlds apart in terms of people's needs

#### B TRUTH

- 1 2nd problem is position of Church re: Truth
- 2 if other faiths to enter fold, each must bend: this revolutionary
- 3 split with Eastern Church not so great but very wide re: Protestants, even Episcopalians
- 4 interpretation of Truth variously applied: see diff. between Cathl position in U.S. & Spain for example.

#### C Central Authority

- 1 issue between progressives and conservative Bishops
- 2 Curia as a "self-perpetuating clique": did agenda and placed its own "safe" people at head of commission
- 3 this raised great outcry v.s. central authority of Rome and suddenly some new names appeared but hardly enough to make any lasting impression for change.

4. principle of "no heresy has ever originated in It" is an axiom which is in use at this time.
5. this a real revolution inside political structure of Roman Church; seen most poignantly at 1st sess. when elections were deferred
6. Pope's position is one of veto but this time ~~is on~~ when delegates can make their views felt and voice heard
7. considering personality of Pope, if changes are advocated and accepted to this most accessible of Popes, all of X affected and possibility of change does exist.
8. heated discourses however, are to be expected more in second session, after long Xmas recess.

#### D JUDAISM

1. no representation but memoranda sent by all leading Jewish organizations and agencies.
2. at first through more liberal wing but when conservatives took over the running of Council, all references to Judaism was removed from agenda; it appears that most we can hope for is a statement v.s. anti-sem.
3. what did Jews want?

#### E JEWISH PROBLEMS

1. textbooks: as at its earliest, responsibility of Jews for death of Jesus, often picture Jew as avaricious, nasty, chauvenistic, collective J. respon Jew doomed to eternal wandering bec of "guilt"
2. Cath liturgy v.s. Jews: Gd Friday already changed such words as "perfidious": "faithless, false" etc. have other such instances partic as Easter time but all liturgy could stand good clean-up vis-a-vis Jew and his place in relationship to Catholicism
3. Missionary techniques: samples of propaganda, telling Jew where he is wrong, rather than advoc his C. encouragement of lay people to use influence on J.

#### CONCLUSION

##### A GENERAL

1. one of grt adv of EC is news in method of communication so we can all know
2. but we told only obvious; must look between lines as with revolt of Bishops at beginning; see size of problems and difficulties; solutions, if any
3. must look keenly to J. Quest for in rel. meeting of this size and scope, Jew can't be left out.

##### B SPECIFIC

1. one thing certain: EC at worst can only retain the status quo but chances for change are good bec of need inherent in the time
2. modernity pressing on structure and philo of Church & unity is to be desired even if concessions

- 3 we can learn from it bec. we too must keep up,  
must go with the times and can not afford to lag.  
4 and if EC is to advantage of Church and world X,  
then it can't help but affect good and welfare of  
all faiths in best manner.  
5 thus, <sup>across</sup> we extend hand of ~~the~~ friendship and good  
will ~~over~~ theol differences and structure of faith  
for benefit of us all.

AMEN.

Heb. Tab., Frid. Eve., Shemini Atzeres Eve., Oct. 19,  
1962.

## VATICAN IS URGED TO PONDER JEWS

Rabbi Lehman Bids Council  
Erase 'Aspersions'

A Manhattan rabbi urged yesterday that the Ecumenical Council remove "invidious references to the Jew" in Roman Catholic liturgy and textbooks.

The rabbi, the Rev. Dr. Robert L. Lehman, preached in the Hebrew Tabernacle of Washington Heights, 607 West 161st Street.

While considering unity of the Christian world, he said, the Council now meeting at the Vatican should speak in terms of Judaism also.

"There are too many passages in the liturgy that cast aspersions on the religion of the Jew, his theology, his beliefs and his practices," he went on.

"In our modern day and age, when the church emphasizes peace and human brotherhood, it should certainly look upon one of the major Western faiths without prejudice and with understanding."

Dr. Lehman, praised Pope John XXIII for removing the words "perfidious Jews" from the Good Friday liturgy as a beginning.

He urged the scholars of the Council to re-examine the picture of the Jew presented in textbooks for Catholic children around the world.

"In these books," he said, "the Jew is presented as the worst type of stereotype, his actions and beliefs are questioned in an undignified manner, and the Jew is cast in an unfriendly light."

"The time has come for this injustice to be corrected; at so vital a meeting the hand of friendship should be extended to all faiths of whatever belief."

\*

SHEMINI ATZERES: YISKOR.

My friends, the poet Roy Helton wrote these beautiful lines in his wonderful work: <sup>"Come Back to Earth"</sup> "What is a common man/ Where is a common tree/ I'll pick one common buttercup/ but challenge two or three/ For everyone brings instant proof/ of its identity". The insight which these few lines of a rather obscure poem bring us is an added incentive to our understanding of this moment of Yiskor. While we have a common man, a common tree and pick a common buttercup we can challenge each and find instant proof of its own identity. That is to say, each of the items mentioned in the poem is to be found in quantity everywhere and, yet, each one is of and by itself; each one bears the stamp of its own existence and its own identity. The very same thought applies to the human being. There are men, women and children and in so many ways we are all the same; we have eyes, arms, mouths, many of us have the same names and all of us live in the same type of dwellings, our ways of life are generally the same in that we divide the day between work and home, between waking and sleeping and, still, each one of us is slightly different from the next. There are no two people on the face of the earth who are exactly alike; many may seem similar in their appearance but even if there is a superficial resemblance the personalities, attitudes and beliefs of ~~individuals~~ <sup>human beings</sup> continue to differ. It is for this reason that we call them "individuals" since each has his own identity which, more likely than not, will follow him through life.

The point at issue, my friends, can be seen in depth when applied to those of our loved ones who are no more, who have answered the beckoning finger of God, who have been taken to the shadows that encompass all those that sleep in the dust. While death may level all distinctions the loss of a loved one is meaningful only to those who were close and dear to the deceased in life. People die all the time, at every hour and on every street, in every city and in every land; death is universal but it hardly touches us. We are not concerned with death for it is of a general nature; we are not affected because we did not know the person or individuals involved with death; their loss is of no consequence to you and me except

as a general attitude of sympathy. But it is quite different when we lose one of our very own; then we are affected because, as far as we are concerned, there was only one of that kind and no other person can feel the loss as deeply as we. We have lost not just a husband, wife, parent or child to death but, more than that, we have lost an individual whose ways and beliefs and characteristics were <sup>unique</sup> ~~precious~~ to us. ~~For~~ For you and me, who are the sorrowing members of the family, this death was personal and took one of our <sup>whose identity only we knew best.</sup> very own! All of a sudden, the nameless quality of final sleep takes on concrete meaning: the smile is gone, the personability is no more, the individuality has been taken from us, the strength of support and help and belief are no longer able to touch us with the warmth, ~~and~~ tenderness and love which <sup>me</sup> ~~was~~ ~~ours.~~ ~~before.~~ The loss of our loved one may not affect greatly the flow of life of other human beings but as far as you and I are concerned, the death of one who was close is no less than an enduring tragedy. His identity was united with ours; his individuality merged with ~~ours~~ <sup>us</sup>; his way of life affected each <sup>one</sup> ~~of us~~ in his own way and now we stand bereft, alone and lonely because of the blow which death has struck. He who was an individual to us is no more and this loss can never be remedied again for death is final, ~~and~~ it is the end. Thousands of women lose their husbands who were ~~the~~ companions <sup>for</sup> the better part of a lifetime but only our loss touches <sup>us deeply</sup> ~~our hearts~~; men wander aimlessly because of the death of their wives but only we see ~~the~~ tears in their eyes; children in the normal course of human events experience the death of father and mother but only the <sup>stricken</sup> ~~lonely~~ child, of whatever age, can know the lonesome <sup>feeling</sup> ~~time~~ as he surveys the mound upon a grave; the same for brothers and sisters, loved ones and friends for ~~they~~ were dear to us and in their individuality we have lost a part of ourselves. <sup>Yisroel tells us that</sup> ~~For~~ Because of <sup>the</sup> ~~this~~ uniqueness of <sup>a</sup> ~~their~~ person we <sup>were</sup> ~~now~~ ennobled, we were sustained and we ~~were~~ happier in days gone by.

The matter of identity and distinctiveness are applicable also as far as our congregational life is concerned. There are many Synagogues in this city and even in this area but there is only one congregation such

as this. The name Hebrew Tabernacle is of value and meaningful to those who have in one way or another been associated with this Synagogue for over 50 years; the services we render by virtue of our organizations have elicited the spontaneous admiration of many, and the religious services which are the hallmark of our fame bring honor, ~~and~~ respect and glory to the name ~~by~~ <sup>we</sup> ~~which we are known throughout the city.~~ <sup>proudly bear in this city.</sup> As with individuals we can not be replaced; there is no other Synagogue just like this one and the loss of our congregation to the area and community would be great indeed. It is for this reason that we ask you to support our endeavors so that our future ~~will be~~ <sup>is</sup> assured; your loved ones who are no more, also, are ~~remembered~~ remembered for their individuality and it must be the same in terms of our House of God! It is here where you can find your spiritual home, it is here where you feel at home religiously, it is here where you can communicate the good and the bad of life with your fellow man, it is here where the heart can empty itself of its heaviness and appeal directly to God. In other words, the Synagogue is there for you and those like you who find in a Sanctuary of worth an ideal and a faith which has endured and shall survive. Let this individualistic ~~congregation~~ <sup>conception of a Synagogue</sup> not go to waste, make your impression felt on those who are a part of it, support and encourage it in terms of what we do and in view of ~~what~~ <sup>the</sup> obligations ~~you can meet for it.~~ <sup>that challenge our faith.</sup> Do your very best for us as we shall do it for you; indeed, as with your dear ones, preserve the merit and ~~individuality~~ <sup>identity</sup> of what life and Judaism have to offer.

As we think of those who are no more, we ask you to support our cause; ~~and~~ to do so with all your heart, and with ~~a~~ <sup>that</sup> full spirit ~~of~~ <sup>ness of</sup> commitment ~~and~~ <sup>which shall elicit</sup> consecration in behalf of the noblest ideals of Judaism. Will the ushers please come forward....

SUCCOS: 2nd DAY, A.M.

My friends, this past summer one of our loveliest experiences on vacation was to meet the people of Norway, to be in their presence, to see their homes and to visit their magnificent country. It is a way of life quite different from ours and, therefore, everything about ~~them~~<sup>it</sup> is unusual. I am reminded of this experience, in particular at this season of the year, because the homes in which many of the Norwegian people live so closely resemble certain points of the Succoh in which our people are to dwell now. In the mountain areas, of course, the homes of the people are made of rock and stone so as to withstand the snow, the ice and the raging winds; the cold penetrates the person even in summertime. But the houses in the valleys and in the fields are quite different and here the resemblance becomes evident. While our Succoh is made of leaves and greens with fruits all about it, so their houses are not made of the ordinary plaster that we find here but are kept together by great amounts of grass, and other similar vegetation which grows in the earth. Their roofs are thatched and their homes are framed by moss and ivy; I do not exaggerate when I tell you that we saw several homes where out of the vegetation on the roof ~~we saw~~<sup>grew</sup> flowers and even shrubs ~~grow~~<sup>which</sup> and stick out over the chimney. It is, in a certain sense, a comical sight to the eyes of the westerner who comes from the stone and concrete cities of our civilization but, from what I understand, their homes are made of this material because it is cheap to use, it is available to all and because it is an excellent insulant against the winds and cold which are part of the land in every season of the year.

And we enjoyed meeting these people. They were kind to us in every way; we were never at a loss among ~~these people~~<sup>them</sup> and many times we were completely on our own, travelled only with Norwegians and we certainly could not speak their language. We noticed that as they were always very friendly toward us, so were they deeply attached to each other. Children, elderly people, the sick or the maimed received attention in every conceivable situation; there was never any lack of concern for the welfare

of their fellow man. I believe that we can draw a wonderful lesson from this thought, at a time such as this in our Jewish lives. The attitude of these people showed positively once again that love can dwell in the most simple hut of the most elementary peasant; that <sup>deep</sup> love can <sup>emanate</sup> ~~go forth~~ ~~from~~ ~~out of~~ these simple homes, with their grassy exteriors and thatched roofs, to forge a link among the people for the welfare of all concerned. How vital a thought for us when we are to dwell in the Succoh: we do not need a house (or apartment) or villa of dramatic ~~or~~ striking design to make our way for the element of love and concern is found wherever the human heart so wills it. By personal experience we believe this to be true.

But if these people of Norway are simple this does not mean, and it should not be confused, with simplemindedness! Indeed, they are far removed from the main stream of activity in our modern world but there is in them an element of sophistication which is worthy of note. For instance, their methods of communication, <sup>communication</sup> are remarkable. By word of mouth, by skillfully arranged schedules of boats, busses and trains, by cycle and ski they unite their land and this unity is no simple matter. The land is divided by towering and majestic mountains, by wide and rough streams, by an untamed landscape of rock and cliff and still, with it all, there is no lack for anyone in this exceptionally beautiful country. The reason is obvious: these people rely on themselves, <sup>each other</sup> on their own esteem and respect, on their knowledge that if they do not help themselves live with each other, very little can be accomplished by any of them. We too can learn a lesson of worth from this, when we speak of the simplicity associated with the Succoh. It points out to us that while our methods of communication may be more refined what with our TV, telephones, radio, mechanical methods and now telestar we are missing the essential of communication: which is the personal relationship of the people who actually seek to communicate. The person-to-person way of life has disappeared with the onset of modernity in the industrialized and mechanized western world; with it have gone the elements of courtesy, respect and correctness in our dealings with our fellow

man. Thus, while Norwegians may be simple in their ways they are in many aspects far more equipped to deal with life than we, and the inference for our advantage is all too obvious. Simplicity does not imply simplemindedness <sup>but</sup> ~~and~~ illustrates for us that with all of our advances we have lost one of the cardinal virtues by means of which people live with one another.

The last point at issue, also to be linked with the simplicity of our Succoh, is the poor and needy character of the Norwegian people. <sup>But</sup> ~~this~~ does not imply that they are poverty stricken; we mean to <sup>say</sup> ~~imply~~ that the standards of wealth and success and status as we understand them do not apply there. ~~At~~ While they may be poor in material goods they are rich in ideals. We know of their resistance during the darkest days of the second world war, we know of their heroism when they were overrun by the enemy, we know how they dealt with traitors in their midst. These people have ideals, they have integrity, they have depth of character and these qualities are in short supply in our day. The Succoh also is poor in material splendor, it is a lightly constructed fabrication, its openness is detrimental to its stability but it has endured; more so than many other more stable construction. <sup>also</sup> ~~And~~ it ~~is~~ has endured because it signifies an ideal, a belief, an act of faith and these can never be measured by the yardsticks of our modern age. The Succoh is the link between us and our ancestry, it <sup>ties</sup> ~~links~~ us to an exodus from the land of slavery as we went on our way to freedom and inheritance. The Succoh tells us <sup>to be</sup> ~~how~~ grateful ~~we~~ ~~must be~~ for all those blessings we take for granted all too often: the fruits of the earth, the greens which bring light and light into our lives, the open roof which permits us to view the heavens and express our most heartfelt gratitude to the God of all men. The Succoh reminds us of our transient nature on earth, of our wanderings as a people, of the shelter we embraced and these memories should stir us to acknowledge and appreciate all the more the many benefits and <sup>advantages</sup> ~~benefits~~ which we enjoy in our day. The Succoh, in other words, is our link with a time gone by but an era which had its good and its meaning, which <sup>Can be a source of inspiration</sup> ~~was of blessing~~ to us all.

This, then, is our lesson for this festive occasion: for what ideals are left in us? Let us understand and acknowledge that the people of <sup>distant</sup> Norway with all their simplicity, their thatched roofs, their <sup>instruments</sup> ~~means~~ of primitive communication and their basic integrity should be to us a <sup>means</sup> ~~source~~ of ~~inspiration and~~ incentive as we view the Succoh from year to year. These are a people removed from us by thousands of miles and by oceans of cultural adjustment; our ancestors are removed from us by thousands of years and by a lack of stable community living but in each case the record indicates quite clearly for you and me: there is a need for that way of life which was of meaning then and which we can still employ to our advantage in <sup>20th cent.</sup> ~~our day~~. May we never become so sophisticated in our yearnings that we forget the essentials of living, may we never so cling to material goods and comforts that we neglect the virtues of human character, and may we never become so inspired by our own success that we forget <sup>that</sup> the communication of people lies in the hearts, in the mouths, and in the spiritual awareness of you and me. May the occasion of Succos impress this lesson on our conduct of life and may it be etched into the mind of every human being, now and always.

Amen.

Heb. Tab., Sunday A.M., 2nd day Succos.

SIMCHAS TORAH: A.M.

My friends, this day is the most joyous <sup>now</sup> of the Jewish calendar. We have completed the <sup>5th book</sup> ~~reading~~ of the Torah and <sup>now</sup> we begin <sup>reading</sup> anew the ~~cycle~~ of our people's history and culture. In centuries gone by, and even in more recent decades, this was not only a time when children celebrated and were treated to delicacies by the community as we did last night for ~~your~~ youngsters, but the men of the <sup>S.P.</sup> ~~community~~ rejoiced and feasted and danced for a <sup>very important</sup> portion of their life had been completed. ~~as~~ They had immersed themselves for one full cycle in the study of God's Holy Writ. It must be understood that the reading of the Torah, the completing of the Five Books of Moses, was not a phase of Jewish life to be taken at its face value; indeed, the reading of the Torah cycle implied <sup>for</sup> more than <sup>were literature.</sup> ~~that~~. The men and children studied each and every word, they <sup>immersed themselves</sup> ~~lived~~ in the commentaries, they discussed and tried to apply the lesson to their own times and needs and, perhaps most vital of all, they lived by the message of God's way as they found and interpreted it in the Holy Scrolls. This was of the essence; when the men read "I am the Lord thy God", they knew exactly who He was and what He represented and meant to them. When they read "Shema Yisroel" the students listened and understood fully and with perfect faith; and, when God appeared to Moses in a burning bush that was not consumed by its own flames they could picture this revelation vividly and they stood in awe before the sacred words. In short, the Torah and what it meant to the Jew was real; ~~to them,~~ it was not an abstract treatise nor an other-worldly philosophic approach but something concrete, direct and applicable to the lives they lived.

It is in this context, my friends, and with this type of an understanding of what Simchas Torah implied in terms of its great joy and feeling of accomplishment that we turn to the teachers of Torah: they who not only read the Scriptures from week to week but who ~~also~~ teach it, ~~and~~ live by it and, in the final analysis, embrace it as their commitment and consecration to life. In this congregation we have such a representative of

*The best in Jewish life*  
~~Jewish orientation~~

and we do honor to him by mentioning his name in this context; Cantor Henry Ehrenberg whom we voted the title and privileges of "Cantor for Life" at our last congregational meeting. We shall have the opportunity to honor him <sup>socially</sup> on Sunday afternoon, November 11th ~~in a social manner~~ but now it is the <sup>hour</sup> ~~time~~ for a serious consideration of his contribution to our cause; what better ~~time~~ than this when he has completed the cycle of holy readings and is about to <sup>renew</sup> ~~continue~~ his efforts once again.

Cantor Ehrenberg is part of this congregational family; he has been with us for over 20 years. Professionally, it is his duty to take charge of our Religious School, <sup>to teach our children,</sup> to prepare boys for Bar Mitzvah, to officiate at all Religious Services, to visit the sick and to serve the bereaved. He has done this portion of his professional duties beyond reproach and if this were the sum total of his contribution to our congregation we could <sup>say</sup> ~~say~~ in good faith ~~say~~ Dayenu, "it is sufficient". But the essence of the matter is to be seen in the way that Cantor Ehrenberg had endeared himself to the hearts of <sup>his congregants</sup> ~~the congregation~~; just because he has not <sup>only</sup> ~~merely~~ fulfilled his duties as prescribed. Indeed, it ~~is~~ in this context that we can find a dividing line between the man of professional status and the dedicated servant of man and God. Our Cantor for Life has become an integral part <sup>every aspect of</sup> of our congregational life, he teaches <sup>privately</sup> the children in need <sup>of his special skills: they learn to</sup> ~~to~~ read, ~~and~~ write, ~~and~~ add and subtract, he has taught a deaf and dumb child to communicate with the world at large, he has kept in touch with advancing educational techniques and he continues to further his own musical education so that truly, his voice is a source of inspiration and delight to one and all. One has the feeling that the words of prayers sung by him come from the heart and for this to be said of a Sheliach Zibur <sup>7/1230 N'k implies the</sup> ~~is~~ confidence that <sup>our</sup> ~~the~~ words of appeal to the Almighty might find His ear and might impose upon His great mercy and gentleness. In this manner does Cantor Ehrenberg represent us all and it is our privilege <sup>to his wonderful wife PAULA</sup> to be with him in this congregational family for certainly we can all gain from <sup>their</sup> ~~his~~ devotion, <sup>from</sup> ~~to~~ his sacred calling, from his love for his fellow man, <sup>for</sup> ~~for~~ his commitment

to Torah. <sup>C.E.</sup> ~~for~~ As ~~he~~ teaches the youngsters of our congregation so does he teach us all and the joy of Torah <sup>is reflected in hearts of all his friends</sup> ~~and its completion at this time affects each and every one of us.~~

On This day of Simchas Torah the cycle of reading has been completed and we begin again with Bereishis. Year upon year we follow this custom and ~~because of it we are the better because~~ <sup>this process</sup> in the course of ~~our~~ study and learning we gain wisdom, insight and understanding of the true essence of Judaism. Thus, I am certain that I express the <sup>prayer</sup> ~~wish~~ in your name as well, that we wish for Cantor and Mrs. Henry Ehrenberg many more years of health and happiness with us, that he may continue to pursue his chosen tasks for endless cycles of Torah readings, that he shall continue to be a teacher to us all. To our friends Henry and Paula Ehrenberg, to our esteemed and respected members Rev. and Mrs. Max Ehrenberg we <sup>extend heartiest felicitations</sup> ~~wish our very best~~ on the honor bestowed upon them; may the Almighty <sup>lift up His countenance & be gracious unto them</sup> ~~grant them His most choicest blessings~~ for many years to come. Now it is my privilege to call on our President, Mr. Morris A. Engel who will address a few words to Cantor Ehrenberg and present him <sup>a concrete token of our esteem,</sup> with a plaque on which are written those words which have made him our "Cantor for Life". Mr. Engel....

Heb. Tab., Simchas Torah, A.M.. Sunday, Oct. 21, 1962.

GOD IN AMERICA: PART I: "PRAYER & THE SUPREME COURT."

My friends, In November 1951 the New York State Board of Agents proposed what it considered a truly non-sectarian prayer for daily recitation in the public schools of this state. This decision was part of a major policy statement which concluded in this manner: "We believe that at the commencement of each school day the act of allegiance to the flag might well be joined with this act of reverence to God: 'Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers and our country.'" It was this short prayer of 22 words which has aroused such a violent storm of controversy; a prayer which in the ~~in~~ ~~termining~~ 11 years since its formulation has stimulated the wrath of many individuals not only of this state but throughout the nation. ~~and~~ It has become so vital an issue that its merits or demerits, its pros and cons, its relevance or applicability have been fought through every court in this state and was finally ruled upon by the United States Supreme Court on June 25th, 1962. This ruling, as you <sup>may</sup> well remember ~~ed~~, again aroused a storm of controversy which has affected the religious sensibilities of each of us. At the same time, the original policy statement of November 1951 <sup>also</sup> caused a great deal of ~~religious~~ <sup>subsequent</sup> anguish ~~also~~, although at that time it was more local and not as pronounced as the major, national ruling of the Supreme Court. In 1951 the leading "Christian Century," a Protestant weekly stated that this type of prayer is likely to lead ~~the~~ children into an empty formality with little, if any, spiritual significance. It is this point which I argued as well, from a different point of view, on "osh HaShono. The leaders of the Lutheran Church of our Redeemer in Peekskill charged in 1951 that because of the new prayer (and I quote) "Christ's name had been deliberately omitted to mollify non-Christian elements" and that the prayer "therefore is a denial of Christ and His prescription for a proper prayer. As such it is not a prayer but an abomination and a blasphemy". Other groups were also opposed to this type of prayer ~~representation~~ but for quite different reasons: Amer. Jew. Congress, SCA, NYBR, Amer. Civil Lib.

Union, NY Teacher's Guild, UPA and Citizens Union all spoke their opposition on the principle of the first <sup>which</sup> amendment to the Constitution, <sup>n</sup> guaranteeing the separation of church and state. There were, of course, organizations and religious groups in favor of the Regent's ruling: some Protestant leaders and clergymen as well as members of the Catholic Archdiocese ~~all of whom~~ responded positively because they welcomed federal aid to education. <sup>They agreed</sup> ~~that~~ <sup>that any religious compromise</sup> ~~that a prayer~~ which was introduced into the public school system would open the door to their <sup>specific</sup> ~~various~~ proposals. Among the groups who favored the principle were, much to the sorrow of Jewish groups, the ultra-orthodox <sup>ele-</sup>ments of this city, ~~since~~ they fervently desired federal or public aid for the Jewish day schools which are synonymous to the Catholic parochial school system. In short, all groups took a stand and the only category of people who remained aloof and were not interested in the process of prayer in the public schools system was the population of the state. The people were the most uninformed and apathetic of all participants, <sup>although it affected them most,</sup> The reaction of the people may be excused by the thought that this 22 word prayer was optional; that is to say, the children could remain silent, they could leave the room, they could quietly utter their own prayer during the time of this recitation in the classroom. Thus, the matter would have rested had the clergy of the State not raised so concentrated a protest; as a consequence the State Board of Regents offered a compromise solution: to recite instead of their prayer the fourth stanza of the hymn "America". This reads "Our father's God, to Thee, Author of Liberty, to Thee we sing. Long may our land be bright with freedom's holy light, protect us by Thy might, great God our King". But the change of views had come too late; the High Court had accepted the challenge of the case and the result now is history. For the Court not only declared null and void any attempt to introduce prayer into the <sup>public</sup> school system of <sup>any</sup> state and thus affirmed the first <sup>and</sup> amendment but Justice Douglas in his concurring opinion questioned for the first time several other aspects of religion in official American life. <sup>he</sup> ~~and~~ <sup>n</sup> thus brought up for consideration a very touchy, highly controversial issue: namely, is

this a Christian country or, is this a country where religion is to have an official status? He questioned whether our government can constitutionally finance a religious exercise. For instance: chaplaincies in Congress and the armed forces, Presidential issuance of religious proclamations, use of Bibles in administration of oaths, application of G.I. Bill to religious schools, the slogan "In God we Trust", and tax deductibility for contribution to religious organizations. In the main, Justice Douglas felt that ~~all of these~~ instances he cited, and they are only a partial listing, all might be unconstitutional if closely examined from the point of view of American law.

And if you say that the Supreme Court decision is detrimental to the spiritual welfare of American citizens since this is a Christian nation, the problems multiply ad infinitum. For instance, which denomination of Christianity do we officially represent? Even the most uninitiated knows that a vast gulf exists between Catholics, Methodists and Lutherans, not so speak of Unitarians or Jehova's Witnesses, all of whom call themselves Christian. Then, which doctrines are we to believe in: the Arian notion of good and evil, idea of Messiah, resurrection, vicarious atonement? In the orthodox Church lack of affirmation of any of these principles leads to heresy; where does that leave you or me? And the matter is not as far fetched as might appear at first glance. President Truman wrote to Pope Pious XII on August 28, '47 "Your Holiness, this is a Xian nation...As a Xian nation our earnest desire is to work with men of good will everywhere..." He never used those words in an official capacity again but 15 years later the Vatican newspaper recalled these words and printed them in an official comment. Furthermore, for over a decade now, a so-called "Christian Amendment" has regularly made its appearance in Congress. While so far few people have taken this amendment seriously, in 1954 the Senate Judiciary Committee actually held <sup>public</sup> hearings on it and then voted unanimously against it. But the recent 87th Congress brought it up again for this time it had more petitioners than ever before perhaps because, as I pointed out in my "Joshua's Sermon, in our time of trial and turmoil people are all too ready to come out publicly on

the side of God. This type of a commitment has never yet lost an election. The trouble is that part of the amendment has the following clause ~~that~~: it commits America "to the authority and law of Jesus Christ, savior and ruler of nations, through whom are bestowed the blessings of Almighty God". My only comment to this development is to ask you how you might feel if this type of legislation would actually become the law of the land; where would that leave us, as Jews, in an officially Christian nation? The consequences are fantastic in their <sup>explosive</sup> potential.

But the big factor involved in the great outcry ~~refused~~, when the Supreme Court struck down prayer in the public schools, can be seen in the rise of anti-Jewish feeling which has since been created among the people of America. It is this issue of anti-semitism which we shall discuss in detail next week in the second of this twopart sermon series on "God in America".  <sup>suffice it to say,</sup> As Jews we have been linked, as a result of the decision and as a result of the fact that a Jewish couple brought the issue to court in the first place, with agnostics, <sup>characterizations</sup> atheists, scoffers, nonbelievers, disbelievers and all other kinds of ~~description~~ which are not meant to be compliments <sup>to any of us.</sup> Just because Jewish groups and Jews as individuals have participated in these and other similar cases does not mean that <sup>Jews are attempting to undermine religion in America.</sup> ~~this is a Jewish issue.~~ It is in this area that the great harm is felt; it is not a Jewish issue by any stretch of the imagination. The Court has simply reaffirmed a position almost 200 years old in American history: that the First Amendment, which speaks of the Separation of church and State, does not merely forbid preferential treatment of one religion over others but forbids any government involvement in religious affairs. <sup>Furthermore, it</sup> ~~and, likewise,~~ imposes upon government a mandate of neutrality not only among many faiths but as between religion and non-religion! This means that government can not prefer Christianity to Judaism and it implies that the nonbeliever is <sup>equally free</sup> ~~permitted~~ to voice his negative views as fervently as the most devout adherent <sup>of</sup> a particular faith. For the good of America, this principle must never be changed, modified or amended in any way whatsoever; I speak this sentiment as a representative

of the Jewish point of view and as an individual. Furthermore, the decision of the Supreme Court asserts that Bible readings, religious holiday observances or the singing of religious hymns have no place in the public school system. The Bible may be studied as literature in such a designated class, the hymns may be sung within the context of a music lesson and observances or public discussions of Chanukah, Christmas, Easter or Passover belong not in the schools but in the home or in the religious institution to which the child may belong by virtue of his own membership or that of his parents. In other words, if you want to bring religion to the child, it must be done within the proper context and framework. ~~For~~ The public school has enough to do in teaching the rudiments of reading, ~~and~~ writing, ~~and~~ spelling and arithmetic without spending its <sup>c</sup>precious time on a matter which is not of its concern.

All this, my friends, brings us back to the proposition that this is not a Christian country and that God can not be imposed by legislation on the children of this nation. Indeed, if we want to take the matter seriously, we can see at a glance that this is a nation of all faiths and creeds and while ~~we~~ <sup>antidotes</sup> may stem from religious thought, it does not necessarily imply a Christian theology. Indeed, to be correct, American principles are based on Jewish thought as expressed in the Bible and have nothing to do with the dominant faith. To be righteous, pious, good and decent is a <sup>q</sup>quality which belongs to all faiths; it is part of ours as well. America, by definition, asserts that we can be proud as Jews because of what we represent and it only remains for us, as well as for ~~all~~ <sup>the</sup> adherents of other faiths, to live by those ideals which we espouse. This is true religion.

Amen.

Heb. Tab., Friday Eve., Oct. 26, 1962.

GOD IN AMERICA--PART II: "JESUITS AND JEWS."

My friends, last week we had the occasion to discuss the many problems engendered by the Supreme Court decision affecting prayer in the public schools, issued on June 25, 1962. We noted how the decision makes itself felt in our society and that the ramifications of that ~~decision~~ <sup>verdict</sup> are far reaching in every sense. Indeed, we saw that our collective naivete in Church-State relationships was inexcusable for much happens in this field, under our very eyes, without our ever being aware of the consequences. Some results of this decision, however, are known to us; not the least of which are the reactions in the newspapers of our country and the resultant public opinion against those who were instrumental in forcing this case through every court in the State and finally to the highest court in the nation. These press statements are in themselves interesting; some of our defense agencies make it a practice to screen these editorial or reportorial comments, as well as the letters to the editor column, to note their tenor, content and mood. The National Community Relations Advisory Council, which investigated the newspaper coverage of this issue, believes that the overwhelming mood of newspapers throughout the country was against the verdict; also, that over 200 letters to the editor checked were 3 to 1 in opposition to the ~~decision~~ <sup>court</sup>. There seems no question of the fact that the reaction against the decision was violent and strong from every quarter; although the NCRAC maintains that only one letter ~~read by them had the~~ <sup>in the 200 conferred a</sup> ~~huge~~ <sup>type</sup> of anti-semitism. The religious groups also were sampled and while among the Protestant groups there was a wide divergence of opinion, the Episcopal Church was almost overwhelming in its opposition to the Court's reasoning process. The famous Bishop Pike, formerly of N.Y. and now head of the diocese in California, said in an unusually strong statement "The Supreme Court has just deconsecrated the nation" and the famed theologian Dr. Reinhold Niebuhr stated "This decision practically suppresses religion, especially in the public schools". At the same time, Catholic editorial comment began to press the attack against those who had actually sponsored the controversy and bitterly attacked "a well organized minority who were

denying the majority their rights." The "Boston Pilot" said in an editorial "This decision is in total contradiction to our national history and is being forced by a small clique of minorities: Ethical Culturists, Humanists, atheists and agnostics, assisted by certain secularist Jews and Unitarians". Thus, we were linked with groups whom the religionists usually dismiss as negative; the comparison was anything but flattering.

But the real problem only now came to the fore in that Jews themselves had second thoughts about their role in this legal triumph; as opposition began to make itself felt, and the word "Jew" was often and openly linked with groups outside the area of acceptable difference our people reversed their courage. ~~and~~ Many asked that the whole matter be dropped ~~and~~ <sup>as</sup> quickly and as quietly as possible in order to maintain good relations with our ~~K~~ian neighbors and before anti-semitism began to make its ugly presence felt in our midst. While this reaction of hiding and shame was disgraceful ~~if~~ and by itself on the part of Jews they were, in any case, too late with their fears and neurosis. ~~for~~ The leading Jesuit weekly magazine "America" ~~had~~ <sup>had</sup> published an article which had violent repercussions. The article not only mentioned prominent Jews by name, and cited such national organizations as CCAR & UAHC but accused the Jewish community of employing "unrelenting pressure tactics". Furthermore, "America" asked (and note the words) "whether it is not time for provident leaders of American Judaism to ask their more militant colleagues whether what is gained through the courts by such victories is worth the breakdown of community relations". The article also suggested that by virtue of our triumph, we may paint ourselves "into a corner of social and cultural alienation". Finally, as if administering the coup-de-grace, they asked "when court victories produce only a harvest of fear and distrust, will it all have been worthwhile?" With this last sentence and with the words "fear and distrust" the issue had been joined and the "breakdown of community relations" which they had actually threatened had come about.

Now, my friends, antisemitic inferences, statements and implications

are, of course, not new to America. Peter Stuyvesant, when he was governor of Nieuw Amsterdam, already relegated Jews to menial tasks and forbade them the rights of citizenship. ~~and~~ The following centuries were no better in many instances. Jews were not favored during the Revolutionary War and it took over a century before the <sup>heroic</sup> contribution of Hayim Solomon to the Revolutionary cause was recognized by the officials of this country. In the 19th century also there was difficulty and turmoil ~~many times~~; as America began to consolidate and find itself as a nation all minority groups suffered persecution and abuse. ~~and~~ Jews, of course, were ever handy to be reviled by the local bigot. The 20th century you all know: Father Coughlin and the American Bund in recent decades, now the American Nazi Party with Lincoln "Rockwell as its imbecilic head; ~~and~~ a recent book by Vorspan and Lipman, entitled "Ten Cities", pinpoints nationwide discrimination in housing, hotels, business firms, country clubs and a hundred different areas of concern to our daily lives. Of course, <sup>the best</sup> ~~this~~ is a quiet, refined, gentlemanly type of anti-semitism but the old maxim that "Tall oaks from little acorns grow" holds true nevertheless. All this is aggravated by the fact that it was a Jesuit magazine which was so outspoken in its criticism. ~~For~~ Jesuits, by Catholics and other faiths, are considered to be the cream of Catholic intellectuals who devoted their many years of study to strict discipline, to knowledge, to logic and to setting the standard of moral and theological competence for all the religionists of their faith. Furthermore, this same Jesuit publication, in its first reaction to the Supreme Court decision termed <sup>day of the verdict</sup> the ~~day~~ "Black Monday" and <sup>said</sup> ~~that~~ that this "stupid decision spit in the face of our history, our tradition, and our heritage as a religious people". To put it mildly, these type of intemperate words hardly are designed to win friends; ~~or influence people in ones favor; rather,~~ they are comments by a <sup>respected</sup> ~~small~~ group which <sup>and</sup> ~~speaks in many official ways for many of~~ the intellectual Catholics in this nation, and certainly ~~for~~ many priests, ~~do~~ take their cue for words and actions from the official publications of <sup>this</sup> ~~their~~ movement. As a consequence, the Jesuit indictment of Jews could not be taken lightly by any intelligent observer.

It must be born in mind, however, that the difference between this type of accusation in a democracy and when made in a totalitarian State such as Spain, Germany or Russia, is to be seen in the response to the indictment. The Jewish response in behalf of the CCAR and UAHC came at once but was relatively moderate in tone; it accused "America" of a disservice to religion in general and Catholicism in particular. More important, it threw in the face of this accusation the fact that Catholics for years have attempted to attain federal aid to parochial schools very much in opposition to other minority beliefs. Catholics, also, have lobbied in our national legislatures and State capitals for certain divorce legislation, anti-birth control statutes, parochial school bus subsidies and the like. Jews are opposed to these beliefs but have never accused Catholics of bringing "fear and distrust" among the various minority groups of the land. This was the first positive and telling response. But the second response was even more significant for it came from a weekly magazine of Catholic laymen "The Commonwealth". They destroyed the argument of the Jesuits and made the remarkable point that in view of a rising trend of anti-semitism, which they doubt, that if "there is any real danger of anti-semitism among Catholics, then it is Catholics who ought to be warned. Indeed, warned is too mild a word: they ought to be told as sharply as possible of the sin of any form of anti-semitism". And if Jews are to take the article in "America" as a threat, they can hardly be blamed for Jews have ample historical cause. "If Jews are suspicious of Christians, who can blame them...After centuries of Christian persecution of the Jews, it would be monumental irony to accuse Jews of fostering their own anti-semitism". These are the words of the Catholic laymen and their sharp and immediate response settled the matter once and for all. That is not to say that anti-semitism does not exist as a result of the Supreme Court decision but its form is not deadly and its quantity is no greater than at any other time. We expect always some sort of discrimination in a country as large, as varied, as diverse as ours but with these types of anti-Jewish manifestations we can deal without trouble.

This, then, is where the matter rests. The accusation was made and it was answered and therein lies the difference. We did respond, we did not allow the accusation to pass by default, we stood to be reckoned with and the results are evident. It was an especially effective response to those of our fellow Jews who would always like to crawl into their little shells at the first sign of trouble. That is the difference between a democracy and a totalitarian society: we have a right to be different, and to fight for this difference, we will ~~go to any lengths to be heard~~, <sup>we</sup> will ~~we~~ <sup>appreciate</sup> the desire of any group to test its beliefs in the courts ~~and~~ <sup>respect</sup> the ~~land~~ but we expect the very same ~~from~~ all other minorities. Under such circumstances, the freedom and validity of our existence in America as Jew is assured and that is our sole purpose in bringing this matter to the fore. Let us understand ~~the matter~~ <sup>this</sup> clearly: if we can not fight for what we consider to be right and proper in this land of ours, then we might just as well hand in our resignation to human society. There is no other place to go, it is here where we must make our stand, ~~as Jews~~ and our spiritual relationship with our fellow Jews in Israel has nothing to do with the case at hand. We ~~stand here as~~ <sup>are</sup> American Jews, we insist we are equal, we demand the rights that <sup>are</sup> ours and ~~wherever~~ <sup>wherever</sup> anti-semitism in whatever guise shall rear its ugly head, we shall respond and in our response we will find the truth. This is the task of the public: to respond, to affirm, to stand, to assert, to believe and if this be the case, not one of us need fear.

Amen.

Heb. Tab., Frid. Eve., Nov. 2, 1962; Part II of "God in America".

HEB. TAB.--SAT. A.M.--SHABBOS NOAH--NOV. 3, 1962.

## INTRODUCTION

### A TOWER OF BABEL

- 1 old familiar story; all of one tongue
- 2 sought to build ~~tower~~ to sky & se~~p~~ze Heavens.

### B Destruction

- 1 language diversification
- 2 people no longer able to understand each other
- 3 work on ill conceived project ends
- 4 unity leads to chaos bec. of ambitions of men.

## BODY

### A MODERN PARALLEL

- 1 diversity of language, goals, ambitions with little change since Tower of Babel
- 2 today not a localized situation as in Torah but in all the world
- 3 nations at odds, stakes high, individuals seek status but one example; also: Berlin, S.E. Asia, China
- 4 at last minute Pres of ~~US~~ & Premier of USSR have kept us back from armed conflict
- 5 & we have seen what degree of fear & horror can be caused in hearts of men by "rattle of weapons".

### B P EACE

- 1 all consuming dream & vision of people is Peace.
- 2 every effort must be made to achieve a unity of purpose toward this end; can't afford to neglect.
- 3 otherwise, nuclear war even on limited scale can bring us back to level of caveman
- 4 thus, and recognized by world leaders: no victories only various levels of defeat.

### C UNITY

- 1 thus, seek a return to joint effort at Tower of Babel a unity, a common belief, a goal or cause to tie us one to the other.
- 2 but this time not for aggrandizement of men and nations but for survival and welfare of all humanity.
- 3 to speak again of one language and one tongue must be our primary aim and our one goal in these troubled times
- 4 the language we should seek and speak and translate into action should be entitled "peace".
- 5 if this can be achieved by all then perhaps we may find a way out of the conflict toward a more secure existence.

## CONCLUSION

### A GENERAL

- 1 old story is really not so old nor is it obsolete
- 2 it is part of a vital heritage which is incumbent upon all of Judaism:
- 3 to teach men not to strive for the heavens on a

material level but to use the unity of our purpose for the sake of mankind

- 3 to strive for the Heavens is only acceptable when confined to prayer, to communion, to worship.

B Specific

- 1 this need for unity of purpose we need more in our time than ever before, as we seek to speak the tongue of Peace.
- 2 and man should make every effort to contain his delusions of grandeur for without question
- 3 if we can not establish unity of word and deed, we will forfeit life
- 4 and life, in any cause, is our most precious possession.

AMEN.

"BE THOU A BLESSING."

Rabbi Shaw, Cantor Grobani, my good friends: ~~many thanks~~<sup>you</sup>, Rabbi Shaw, for your very nice words of introduction and may I express to you my sincere gratitude for your invitation to share ~~this~~<sup>your</sup> pulpit ~~with you~~ this Sabbath. It is a pleasure to be a part once again of that Oheb Shalom family circle which I so truly cherish; I have said it publicly and privately before and I say it again: the two and a half years I spent in your midst as your assistant rabbi were ~~2 1/2 of~~<sup>among</sup> the happiest years ~~in~~<sup>of</sup> my life. I found friendship, learning and usefulness ~~in your midst~~<sup>here</sup> under the leadership and guidance of our rabbi, Dr. Shaw. At the same time, as with many of you certainly, my life has not always been filled with great happiness and unbounded joy; while my years on earth are relatively few in number, I too have experienced turmoil and heartache, ~~the type of~~<sup>there are experiences</sup> which leave scars on the human personality which can not easily be erased or overlooked. How do you think a youngster reacts when he is told that his father had spent a short time in jail, was a prisoner behind bars, and all for the totally illogical reason ~~that he was~~<sup>being</sup> a Jew. Certainly, simply to be in jail is far better than to spend years in a concentration camp but the image of prison can not so readily be forgotten. What of the impression on the mind of the child when he sees his mother come home at the end of a day with hands raw from washing the dirty laundry of strangers, for washing machines did not yet exist when we came to this country and any job was welcomed so that ~~survival~~<sup>one's daily bread</sup> was assured. It is not a pleasant sight to remember and the memory of the hands, which used to be groomed to perfection, is an image which lingers. And what of one's wife, even in young adulthood, who spent several years of her life in hiding, using false identity cards, separated from her loved ones, and thrown on the mercy of Catholic Sisters in a convent; by transferral the picture is clear and precise, and the horror and tragedy stay within the confines of the conscious. And, of course, this is only a part of the story and for us it was ~~a good part~~<sup>any experience</sup> for there are ever so many more of our Jewish brothers and sisters who now live useful lives in every part of the world whose experiences along



may have found the homeland for which they yearn, this still does not mean that they are secure, that they can live in peace, that the <sup>nations are</sup> ~~world is~~ ready and willing to accept them as equal partners in a world of morality, ~~and~~ decency and untarnished Truth.

<sup>we were</sup> ~~I was~~ also reminded of the phrase "be thou a blessing" this past summer when Mrs. Lehman and I made a sentimental pilgrimage to the Anne Frank House in Amsterdam. The story you already know but it fascinated me to see so many German tourists who took the guided tour of this tragic house with us and other tourists. I could not escape the thoughts which crowded my mind: what are these people doing here, this tragedy is of their making, the blood which was shed in the person of Anne Frank and her family is of their consequence! What right, what unmitigated nerve do they have to return to the <sup>e</sup> scene of the crime and walk through <sup>this house</sup> ~~here~~ like any other ordinary tourist, whose conscience might have been clean. I say this, for the men and women who went with us on this tour were not young people who might have been infants at the time of the Nazi betrayal of Dutch integrity but these were people in the fifties who certainly were aware of the struggle and the sacrifice which people had to endure at that time. Suffice it to say, we did not ask these people for their reasons in coming; perhaps, to give them a benefit of the doubt, they came also on a pilgrimage seeking understanding and compassion if they could not obtain forgiveness. Again, while walking up and down the stairs of the <sup>tragedy-ridden</sup> house, looking into the rooms, and viewing the primitive facilities which were their symbols of sanity in the midst of their hiding, the words of the Torah continued to have their hollow, ironic and slightly turbulent ring: be thou a blessing, and the words became tinged with sarcasm. Yes, Anne Frank, be thou a blessing; yes, six million of my fellow Jews, be thou a blessing; yes, you who survived the holocaust with scars of body and mind, be thou a blessing! Indeed, no greater evil could befall any of us than that this date of Nov. 10th were forgotten for it was the start of the tragedy and almost a quarter of a century thereafter, we have not yet fully recovered. ~~For~~ Even those

who were not personally affected, who might have lived here in peace and security, were also touched as loved ones died, as our people were decimated, as we were all <sup>involved</sup> ~~touched~~ spiritually.

What then is left for us? Surely, it can not all be as bleak as this. There must be a meaning to the term "blessing" especially since this passage is closely alligned, in the same Torah reading, with the concept of the covenant, the "Bris". And it would appear to me that there is a very definite connection between <sup>these</sup> ~~thse~~ two for the essence of our covenant, if nothing else, is to try to be a blessing. That is to say, no matter how many times we are refused, are turned back, are scoffed at and rebuffed, our commitment is to try <sup>for</sup> ~~toward~~ a hearing before the eyes and ears of the world, to try for a justification of all that we represent on the highest and most noble plane. Indeed, we are not perfect individuals by any means but we <sup>strike</sup> ~~try~~ for goodness, for decency, for honesty and even at times for selflessness; we try, and each time we make an effort we can not help but be a source of blessing to all those with whom we come into contact. The world is not ready to heed, we know that; society is not willing to listen, we know that; mankind is not able to reconcile itself to humanitarian ideals, we know that; but we also know that had the members of human society ~~not~~ not only listened but endorsed the ideals and beliefs and values which our faith represents, the tragedy and terror of which I <sup>speak</sup> ~~write~~ might <sup>not</sup> ~~never~~ have come to pass. If Jewish law and morality had been followed there would have been no need of scars, both mental and physical; there would <sup>not</sup> ~~have been no~~ deaths in so great a number; there would have been no <sup>commemorative</sup> anniversary for a November 10th and mankind would have been the better because of its absence. This, then, is our lesson for this day when we read of the blessing: it is not an ironic commentary nor is sarcasm truly implied but it is a great and noble challenge, it is a vision and an ideal, it is a <sup>manner</sup> ~~way~~ of <sup>living</sup> ~~life~~ which is incumbent first of all upon you and me and, then, obligatory upon all the peoples who inhabit this globe. To try, and never to cease or surrender or lag in our endeavors and efforts, this is the only way in

in which we can be a source of blessing to our fellow man. To <sup>establish</sup> ~~try for~~ decency, ethics, justice, truth, a spiritual vitality: these are the goals which are in the reach of man if he but wills it; for the Jews, these goals are not merely visions or ideals but concrete manifestations of what the "bris" asks of us <sup>as</sup> ~~if~~ we lend ourselves to the words of God: be thou a blessing.

My friends, there is good and bad in the lifetime of every individual. After an absence of some years I return to you to speak in this vein; perhaps some of you might think that this message is not entirely appropriate to the occasion or that I might have chosen a far lighter, homier theme. Also, you might object that there is nothing startling or new or different in the words brought before you; and if this is your feeling, you are <sup>correct</sup> ~~right~~. But I answer, <sup>your objection</sup> ~~yes~~ with this short story for it expressed my point of view in regard to the message I was privileged to bring to you this Sabbath: "A newly ordained rabbi speaks before his <sup>first</sup> ~~new~~ congregation. It was a magnificent sermon and all the people were impressed. The second Sabbath he spoke magnificently again, but the very same sermon. The members excused him because of his youth and perhaps for lack of time in a new position for the preparation of a new sermon. The third week, however, the rabbi once again delivered the same sermon, word for word. Now one of the board members approached him and inquired as to his reason. The rabbi answered: I know that I have been preaching the sermon three times and I will continue to preach it, week for week. I will continue this practice until I can concretely see that what I have said, in some definite way, affects the lives of my congregants. When that has been accomplished, then I will write another new sermon, ~~for you the people~~." My friends, the exhortation to "try" and to live by the teachings of our faith may not be new but it is of the essence. I hope that all of us will live to see the day when the words of Judaism shall find concrete expression in the actions of all ~~our~~ people. <sup>Why then</sup> ~~will we have~~ fulfilled the challenge: "Be Thou a blessing." Amen. <sup>that is really a</sup> ~~challenge~~ <sup>וְעָשִׂיתָ לְךָ בְּרָכָה</sup>

"BE THOU A BLESSING."

My friends, after a week's absence from this congregation it is good to find myself in our pulpit once again. My few days at the convention in Baltimore were exceptionally pleasant and instructive <sup>for I remember that</sup> ~~but it is always good to~~  
~~be home again.~~ <sup>my</sup> The 2½ years ~~that I spent~~ with Temple Oheb Shalom in that city were wonderful and formative years; I will never forget the friendships and many acts of kindness which I experienced there. At the same time, here too there is so much to remind me of what is good and meaningful, ~~was and~~  
~~enabling~~ <sup>homecoming then I</sup> so that it is always a ~~distinct pleasure to~~ return to the Sanctuary and ~~the~~ people of the Hebrew Tabernacle. Of course, as with many of you, my life has not ~~always~~ been filled with great happiness and unbounded joy; while my years on earth ~~are~~ relatively few in number, I too have experienced turmoil and heartache. These are experiences which leave scars on the human personality which can not easily be erased or overlooked. How do you think a youngster reacts when he is told that his father had spent a short time in jail, was a prisoner behind bars, and all for the totally illogical reason <sup>I being</sup> ~~that he was~~ a Jew. Certainly, simply to be in jail is far better than to spend years in a concentration camp but the image of prison can not so readily be forgotten. What of the impressions on the mind of the child when he sees his mother come home at the end of a day with hands raw from washing the dirty laundry of strangers, for <sup>laundromats</sup> ~~washing machines~~ did not yet exist when we came to this country and any job was welcomed <sup>for daily bread</sup> so that ~~survival~~ was assured. It is not a pleasant sight to remember and the memory of the hands, which used to be groomed to perfection, is an image which lingers. And what of ones wife, even in young adulthood, who spent several years of her life in hiding, using false identity cards, separated from her loved ones, and thrown on the mercy of Catholic Sisters in a convent; by transference the picture is clear and precise, and the horror and tragedy stay within the confines of the conscious. And, of course, this is only a part of the story; ~~and~~ for us it was <sup>relatively</sup> ~~a~~ easy experience <sup>and</sup> ~~for~~ there are ever so many more of our Jewish brothers and sisters who now live useful lives in every part of the world whose

experiences along these lines were far more upsetting than anything of which I could speak.

My reason for addressing you in this vein, my friends, is directly related to the date of last Shabbos, when I was away, November 10th. It was precisely during this week, when Lech L'cho, our Torah portion for this Sabbath had been read, that in Germany the tremendous demonstrations against our people came to the fore. It was exactly 24 years ago when Jews were attacked, when their books were burned, when apartments and homes were sacked, when the torch was put to the Synagogues and when the first major wave of arrests took place. What was the reason? An excuse had been provided in Paris so that the anti-Jewish riots could safely begin. It was a date which shall also live in infamy and one which should never be forgotten by Jews the world over, for we have all too great an ability to forget that which happened but a short time span ago. The irony is to be seen in the Torah portion from which we read on that self-same Sabbath 24 years ago and last week; for it <sup>is</sup> ~~was~~ in these verses that God speaks to Abraham: "be thou a blessing". Ironic, indeed; what chance has the world ever given us to be a blessing, what opportunity has been granted unto our people to live in peace for any length of time, how often have we striven ~~as~~ ever so diligently to bring a measure of God's word unto the peoples of the world but no one was ever ready or willing to listen. We who have taken upon ourselves the burden of Mt. Sinai, the obligation of the Covenant, the righteous anger of the prophets, and the pen of the Psalmist have endured untold hardship and turmoil of which the events of November 10th, 1938, and the events of succeeding years, are but an instance in a long line of horror, persecution, annihilation and despair. "Be thou a blessing", as the Torah phrases the words, has become almost a curse, a trial, a jinx rather than an incentive and an inspiration as these words should be. Even in America, where we have lived for so long in peace and prosperity, the instances of anti-semitism are far more numerous than the average layman realizes; at the same time, this is still the best of all possible worlds. And while those of our brethren in Israel

may have found the homeland for which they yearn, this still does not mean that they are secure, that they can live in peace, that the nations are ready and willing to accept them as equal partners in a world of morality, decency and untarnished truth.

I was also reminded of the phrase "be thou a blessing" this past summer when Mrs. Lehman and I made a sentimental pilgrimage to the Anne Frank House in Amsterdam; on a previous occasion I communicated my feelings to you in regard to this matter. Also, in Copenhagen, near the center of the city, there is a lovely little park with a magnificent fountain and a very small, very renowned, and very revered Church. All tourist busses stop there so that the visitors can take pictures of the fountain and visit the Church. And right by this beautiful spot there ~~stands also~~ <sup>is</sup> a museum facing ~~also~~ <sup>stands</sup> one of the main streets of this busy city; ~~and~~ right in front of it, <sup>stands</sup> permanently ~~sits~~ a captured German tank, riddled with bullet holes <sup>while</sup> and the flag of the Danish resistance movement flies proudly on top of it. This is the Resistance museum; the mementoes are kept there, admission is free, ~~people~~ <sup>people</sup> are encouraged to visit it, and the portrayals within are enough to question ones faith in humanity on any level of understanding. Again, while looking at the Anne Frank House and while viewing the evidence of a heroic struggle of a free people against the inhumanity of the oppressor, the words of the Torah continued to have their hollow, ironic and slightly turbulent ring "be thou a blessing", and the words became tinged with sarcasm. "Yes, Anne Frank, be thou a blessing; yes, oppressed and enslaved ~~people~~ <sup>people</sup> everywhere, be thou a blessing; yes, six million of my fellow Jews, be thou a blessing; yes, you who survived the holocaust with scars of body and mind, be thou a blessing! Indeed, no greater evil could befall any of us than that this date of November 10th were forgotten for it was the start of a tragic era and almost a quarter of a century thereafter, we have not yet fully recovered. Even those who were not personally affected, who might have lived here in peace and security, were also touched as loved ones died, as our people were decimated, as we were all ~~touched~~ spiritually <sup>involved</sup>.

What, then, is left for us? Surely, it can not all be as bleak as this! There must be a meaning to the term "blessing" especially since this passage is closely alligned, in the same Torah reading, with the concept of the covenant, the "Bris". And it would appear to me that there is a very definite connection between these two for the essence of the covenant, if nothing else, is to try to be a blessing. That is to say, no matter how many times we are refused, are turned back, are scoffed at and rebuffed, our commitment is to try for a hearing before the eyes and ears of the world, to try for a justification of all that we represent on the highest and most noble plane. Indeed, we are not perfect individuals by any means but we strive for godness, decency, for honesty and even at times for selflessness; we try, and each time we make an effort we can not help but be a source of blessing to all those with whom we come into contact. The world is not ready to heed, we know that; society is not willing to listen, we know that; mankind is not able to reconcile itself to humanitarian ideals, we know that; but we also know that had the members of human society not only listened but endorsed the ideals and beliefs and values which our faith represents, the tragedy and terror of which I speak might have been averted. If Jewish law and morality had been followed there would have been no need of scars, both mental or physical; there would not have been death in so great a number; there would have been no commemorative anniversary for a November 10th and mankind would have been the better because of its absence. This, then, is our lesson for this day when we read of the blessing: it is not an ironic commentary nor is sarcasm truly implied but it is a great and noble challenge, it is a vision and an ideal, it is a way of life which is incumbent first upon you and me and then, obligatory upon all the peoples who inhabit this globe. To try, and never to cease or surrender or lag in our endeavors and efforts, this is the only way in which we can be sources of blessing to our fellow man. To establish decency, justice, truth, a spiritual vitality: these are the goals which are in the reach of man if he but wills it; for the Jew, these goals are ~~not~~ merely visions or ideals but concrete manifestations of what the "Bris" asks of us as we lend ourselves

וְכָל הַיּוֹם

to the words of God: be thou a blessing.

My friends, there is good and bad in the lifetime of every individual. After all, this is nothing new and you might object that there is nothing startling or different in the words I brought to you for this occasion; and, if these are your feelings, you are ~~right~~ <sup>correct</sup>! But I answer your objections with this short story which expresses my point of view in regard to the message for this Sabbath eve: "A newly ordained rabbi speaks before his first congregation. <sup>It</sup> was a magnificent sermon <sup>r</sup>all were impressed. <sup>h</sup>he second Sabbath he spoke magnificently again, but the very same sermon. <sup>h</sup>he members excused him bec. of his youth. <sup>h</sup>he third week, however, the rabbi once again delivered the same sermon, word for word. Now one of the board members questioned him<sup>x</sup>. <sup>h</sup>he rabbi answered: I know that <sup>x</sup>I have been preaching the same sermon three times and I will continue to preach it, week for week. I will continue this practice until I can concretely see that what I have said, in some definite way, affects the lives of my congregants. When that has been accomplished, then I will write another, a new sermon." My friends, the exhortation "to try" and to live by the teachings of our faith may not be new but it is of the essence. I hope that all of us will live to see the day when the words of Judaism shall find concrete expression in the actions of all the people. Only then will we have fulfilled what is really a challenge: "Be thou a Blessing".

וְכָל הַיּוֹם

Amen.

Heb. Tab., Frid. Eve., Nov, 16, 1962.

("A Belated Sermon in Commemoration of Nov. 10th, 1938")

(63)

A General

- 1 in T. port fr ths AM rd of Jacob's labor of love fr Rachel
- 2 know what happened: was given Leah before Rachel & had to work another 7 yrs for her whom he truly lvd
- 3 reason for change was given by Laban, father of the two girls: can not give away younger (Rachel) before older (Leah)
- 4 ths answer by Laban has become a classic retort & tells us grt deal about conditions of ancient society  
29:26 "It is not so done in our place to give the younger before the first born".

B Specific

- 1 ths entire transaction is indicative of a state of mind which we find in our time as well.
- 2 have here a situation where custom, tradition is all important; change is unthinkable for no better reason than that it has never been done before
- 3 it is a "conservatism" of worst order; which allows no choice, no new ideas; & all change is taboo.

BODY

A CHANGE

- 1 of course, with change of times, we have learned that some element of change must take place if society is to progress
- 2 in our case of Torah, old established custom was challenged and, brought with it a new idea: that of individual worth for Jacob sought out the younger Rachel
- 3 which was probably something radically different at that time; in all probability, was the custom to ask for older daughter if she still available.
- 4 some things, then, have to be challenged & changed if mankind is to progress; if individual worthiness is to be established.

B INDIVID. RESPONS.

- 1 have same theme in other areas of Jewish tradition, especially in case of individual responsibility for sins committed.
- 2 many, many centuries ago if a sin was committed in community of Israel, the entire group of people had to bear brunt of responsibility and were punished.
- 3 later on, this concept was refined: the family of the guilty party had to bear the consequences; and,
- 4 after that, it was the fathers who were responsible for the sins of the children and children who bore the stigma of guilt for sins of parents
- 5 until today, with Ezekiel, follow trad of indi respn

## C LIBERAL JUDAISM

- 1 one other area where this change took place was in concept of orthodoxy and its change to reform/liberal
- 2 at one time, not too long ago, people were afraid of this change also; great battles fought both in physical sense as well as in realm of thought
- 3 for they believed that what was, must remain and no change or challenge to status quo was permitted.
- 4 this too went the way of all obsolete customs and a new way of life came to pass with its accompanying progress
- v5 bec. of those who challenged generations ago, we have our movement today and it is growing all the time; more than that,
- 6 it shows that there is room in Judaism for all type of interpretations both in liberal and in trad real
- 7 more than that, we have benefited by new ideas & have learned to accept change for the good it can be

## CONCLUSION

### A GENERAL

- 1 thus, in Torah portion have challenge for a change and it is certainly not well received; it had never been done before and that was reason enough to reject any compromise.
- 2 but Jacob saw value of individual and went on his way; something new, exciting and good had come to pass and the old way was gone forever.
- 3 in same vein, other examples show that change has its advantages if properly utilized: liberal Judaism is perhaps the best example of the new way of life.

### B Specific

- 1 our task is to use lesson of Torah for good of today
- 2 we must never be blinded to change, must see our way clear to what is new, and must be willing to give benefit of doubt to all, that will mean well for way of life as we know it and want to have it.
- 3 progress, then, is our goal over the centuries as the old, not only will but, MUST give way to the new.

AMEN.

# MESSAGE OF ISRAEL



UNION OF AMERICAN HEBREW CONGREGATIONS  
UNITED JEWISH LAYMAN'S COMMITTEE INC.

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"13

## "THE THREAT OF PEACE"

By: Rabbi Joseph R. Rosenbloom, Temple Emanuel, 541 Purdue Ave., St. Louis 30, Mo.  
April 29, 1962

\*\*\*\*\*

Every human being is threatened by many forces: illness, violence, natural disasters, and the unknown. Against each of these, societies organize and frequently succeed in their efforts. Illnesses which were the scourge of past generations have been conquered. We protect ourselves against violence through laws and police. Our scientists have greatly diminished the realm of the unknown. Warnings of natural disasters allow us to protect ourselves from their worst ravishings.

War threatens us with the greatest destruction; yet in the face of this horror we seem to be helpless. It almost seems that we feel more threatened by peace than by war. ABC conflicts -- atomic, biological, and chemical -- appear to be preferable to peace, that elusive state of being which so many seem to value. Could we really feel threatened by peace? Is our innate combativeness, our drive for death (which psychoanalysts indicate is as strong as our drive for life) our aggressive self-righteousness too great to permit us to live in peace?

Certainly two of the great three western religious exalt peace as one of the ultimate desirables of life. While Islam ordains the "holy war" as one of its "six pillars of faith," the Rabbis pray to God "to grant us peace, the most precious gift," and Christians hail Jesus as the "Prince of Peace" seeking peace on earth, good will to all men.

There is nothing in our religious faith which does not directly or indirectly teach peace. If we believe in God and His glorious creation, which is the good earth, how can we destroy it? If each human being is created in the image of God and has a spark of divinity in him, how can we extinguish it? How can we wage war and "love our neighbor as ourselves" or, indeed, "love our enemy" as well?

Not with the false prophets can we declare, "There is peace," when we know there is no peace. Believing in peace we must work for peace. The Hebrew word for peace, shalom, really means "something to be completed." Peace does not come as a ready made formula, but is rather a process to be achieved. It must be hammered out on the anvil of history. We must beat our swords into plowshares and transform our hatred to love. Those who love peace must pursue it.

With the universal presence of war, one might almost wish that war was effective. Yet there is no student of history who does not know that wars solve nothing. They are fought when there is no other apparent solution to a given problem or a complex of problems. Frequently, these problems have their origin in an earlier conflict. People may find ample justification for war -- it is sad that nothing is resolved through war. The allies, including Russia, fought against Germany and Japan during

April 29, 1962

World War II. Shortly thereafter new alliances, in an Alice-in-Wonderland fashion, developed: we armed Germany and included Japan among our new allies against both Russia and China which but a few years earlier were our partners in the war after the "war to end war." We do not contend that these new alliances are not necessary for the security of our nation. We do, however, insist that we notice the irony of history and the tragic failure of all conflict.

Can we break out of this horror of history which is war? Is our religious faith real or is it illusory; is it true or is it false? Are we all hypocrites when we pray and aspire for peace? If our religious ethic has value it must "work"; it must have the power to change us and our way of living. Reinhold Niebuhr sees religious ethics as "an impossible possibility." Does this mean that religion is outmoded? If it does, then we, too, the race of man, are outmoded: for we will be crushed in that war which must follow the war which followed the war to end all war.

Will Rogers once asked: "Who says there is no progress? In every war we learn how to kill in a new way." Albert Einstein drew the same conclusion when he stated that, while he did not know the weapons of World War III, he could prophesy that in World War IV men would fight with rocks. Is this to be the vision of our faith? If our religious faith cannot go beyond this pessimism, if man cannot rise above this fatalism, then, indeed, we are doomed. If our religious faith is unrealistic, then future life on earth is also unrealistic.

The time is now to move from death to life, from evil to good, from war to peace. It is for us to live the values and aspirations of our religious faith, to remove our hearts of stone and replace them with hearts of flesh that love and aspire. Let us not be threatened by peace which can give us the opportunity for the resolution of man's ills. Let us not seize the vision of peace and make it real, today.

NOTE: NO "MESSAGE OF ISRAEL" SERMONS WERE DELIVERED ON FEB. 11 AND 18, HENCE NONE IS BEING SENT OUT. TRUE ALSO FOR APRIL 8. THESE WERE EITHER ALL MUSIC PROGRAMS OR DISCUSSIONS.

TEMPLE EMANUEL

ST. LOUIS 30. MISSOURI

RABBI'S STUDY  
DR. JOSEPH R. ROSENBLOOM

541 PURDUE AVENUE  
PARKVIEW 7-1639

Dear Bob -

It was good hearing from you.  
I'm very happy that your European  
trip was what you expected and  
wanted. We have spent a rather  
quiet summer following the  
birth of our third daughter.

Your interest in my  
sermon is appreciated. I  
accept your comments in the  
way they were given. Upon  
rereading it now I see  
your point - & that was what  
I wanted to stress - just why  
I followed the tack I did; I do  
not now remember. I do  
recall that I was somewhat  
inhibited by the time allowed.

The essence of the point  
"threat of peace" is that we are  
afraid & undesirous of calm,  
etc - we are also bored by it;  
our very nature (as I mentioned)  
militates ~~vs~~ peace: we are  
all combative, hostile, jealous,  
covetous etc ( ~~73~~ 73 ) -  
remember Cronbach's: rivalism &  
mutualism? - A good study from

42nd The psychoanalytic approach is  
"The Unconscious Motives of War"  
by Sigmund Freud. The central  
point is that while we may verbalize  
the desire for peace with self, God,  
family, neighbors, nations much  
of what we do militates ~~vs~~ this.  
The job is to recognize the  
paradoxical nature of man & life  
& then attempt to overcome this.

TEMPLE EMANUEL  
ST. LOUIS 30, MISSOURI

RABBI'S STUDY  
DR. JOSEPH R. ROSENBLUM

541 PURDUE AVENUE  
PARKVIEW 7-1639

Please do not feel inhibited  
by this being "my" idea. I  
am sure that your development  
of it will be excellent & I  
do want a copy of your sermon.

Our best to you & Loni.

Sincerely,  
Joe

basic drives: possession, expression  
dominance, acquisitiveness  
Every drive has an aim  
Ego: self preservation  
reaction to feeling & being  
threatened

In Group have 2 ~~types~~ concepts

- ① a leader
  - ② all males & a female
- is applied to Church & Army  
here: mental submission  
discipline  
same dress  
uniform - a band  
organization

(Other groups have these too but  
no so pronounced)

Those 2 are united here. They  
fix members the means as well  
as will to carry out design

destructive instincts (hills)  
are greatest, single cause of war &  
they are instincts & imp. to eradicate  
gently though may be modified

Arrival of Dec?  
Yes of turmoil

yearned for peace of mind  
Some of us felt this no good in any case  
the peace of "mind" especially leads to  
sterility of thought, etc. - what is "peace"  
psych say, from other angle, man is in deep  
of peace & verbalized it but not true  
indeed, question has been posed whether  
man is an destroyer of peace  
in spite of this of all understanding  
psych understands that many doctors  
recovered men felt that & home  
in areas not often engaged in war  
the Army has had something in  
common  
There are not instant of but little  
less avail.

In short as a continuum - arrival of war  
years of peace - to indicate this  
paradoxical nature in man. then a very "front" in P?

war - peace; peace - evilness.  
verbalizing - subconscious; superficial  
depth: truth - inner yearnings  
all fight & battle to seek victory over  
man.  
Jed believes in peace - sub. truth  
yet prophets were feared to disturb  
calm & shouted their words of false  
people said P, P there is no peace  
we know war never a solution  
this paradox nature must resolve itself  
so that peace of mind, spirit, action  
no longer - threat to our mental  
shrinking but deepening of mental  
of sincerity & truth.

downtown  
records  
P.D.

SHABBOS CHANUKOH FAMILY S.

WHAT HOLIDAY IS TONIGHT?

Time of candles, songs; we had CH breakfast, Oneg to follow after service

PRESENTS!!!

How many of you already received gifts; later?

I found package on my desk also when I came this eve

Look at bright COLORS, BOWS, RIBBONS

not too light, not too heavy

Guess what is in it....

Let's unwrap and see.....EMPTY.....NOTHING IN IT!

Are you dissatisfied? I'M NOT

brought this here myself this eve

did not put anything in it; therefore, can't take anything out of it. (Better check yr presents!)

WHY AM I TELLING YOU ALL OF THIS?

A Judah Maccabee

- 1 if he had not put anything into it, we would have nothing today, no Chan
- 2 regellion, fought for ideals, organized Israel, left
- 3 did what he thought was right
- 4 believed Temple should be pure, cleaned it & lit lamps
- 5 that is why we light Chan candles & have occ for gift
- 6 so: if he had not put love, dev, effort, hard work into it, we would not have anything today.

B HOME & SCHOOL

- 1 same here, must put something into it, if you want to take something out of it
- 2 love, warmth, belief in parents, respect for teachers
- 3 appreciation, understanding, doing what is right: all make home and school livable and enjoyable
- 4 YOU must put something into it, if you expect to take something away

C JUDAISM

- 1 tells you the same, as with Judah Macc. & Chanukah
- 2 can't get Religion by staying away
- 3 can't get Judaism if you never are a part of it
- 4 must come to syn, study, live by what you learn
- 5 and, perhaps, THIS IS ALSO THE LESSON FROM YOUR PARENT
- 6 you tell them, as I tell you, that if they want to get something out of Judaism, must put something into it: be here regularly, have Sabbath & holidays at home, take you children to Synagogue
- 7 and if they have any other questions about what they have to put into Judaism in order to get something out of it, SEND THEM TO ME, I'LL BE HAPPY TO TELL them

Old Story, then, for Chanukah, your home & Judaism.  
Hope yr packages are filled & you get out what you put in

now conclude with  
X1372 by Taylor  
& then Rock of Ages -  
rise & turn to page 93.

---

Hel Tah - Frid ore - X11/21/62  
D 1511 12e

12/7/62

2<sup>nd</sup> Anniversary of  
Great Harbor -

Want Please -  
what do we learn  
(a few weeks after  
13 Dec p in October)

"THE THREAT OF PEACE."

My friends, today we recall and commemorate the date of infamy: Dec. 7, 1941 when 21 years ago we were attacked and subsequently involved in the second World War. The next four years were ones of turmoil, anxiety and horror; one never knew what the next day would bring and to what extent all that we held dear would be adversely affected. How many would die in this great conflict, how many would be maimed or merely injured, how many would be ~~affected~~ <sup>shunted</sup> by the shocks of war and how many of these would be able to return to a useful life or would remain in the darkness of mental ~~despair~~ <sup>anguish</sup>. The years of war on two sides of the world brought with them their own answer; but, more than that, they also brought with them a sincere and universal yearning for peace. ~~This was what everyone desired and we shall never really know how close we came to peace at any price. Suffice it to say, the desire for peace was uppermost in the hearts of all peoples; surely, the enemy had to be defeated but peace must be attained. The years of turmoil, and uprooting~~ <sup>change</sup> and constant tension, however, brought with them not only a yearning for peace on the battlefield although this was the first consideration; rather, we wanted also in the most reasonable manner a certain peace of mind which would relieve our ~~constant frustration and tension~~ <sup>present anxiety & fear</sup> in favor of serenity, calm and security. It is in this context that the <sup>post-war</sup> ~~famous~~ book by the late Rabbi Joshua Loth Liebman of Boston made so spectacular an impression; his title alone drew millions who thought that by reading "Peace of Mind" they could just as simply attain it. Others ~~followed~~ <sup>imitated</sup> the brand of positive thinking advocated by the rabbi but as these books became more numerous the quality of thought deteriorated until in due course of time no positive correlation existed between the needs of the people and the writings of the authors. But the principle of "peace of mind" was as meaningful and as contemporary as always.

It was at this time that some of us began to have second thoughts about the nature of these books and, more important, about the whole concept of "peace of mind" in and of itself. We began to feel that perhaps it is not so good after all <sup>for</sup> ~~for~~ man <sup>to</sup> ~~to~~ devote himself to the quest for peace with <sup>all</sup>

energies at his command; was it advisable, we asked ourselves, that the human being gain the full measure of peace, ~~or~~ calm or serenity which he sought? Would this calm not bring with it a loss of mental sharpness, a sterility of thought, a lack of proper incentive? There was the feeling that this new wave of pseudo psychological-religious thinking was a threat to peace insofar as the mental drive and stability of the individual was concerned. Indeed, the question has been posed whether man is even desirous of peace, if you care to look below the surface of his <sup>pious pronouncements</sup> ~~exterior~~. After all, as any psychologist will tell you, man is governed by certain basic drives and these are mainly in the areas of possessiveness and aggression, dominance and acquisitiveness. Furthermore, within man's scope of being combative, hostile, jealous and covetous we know that not only are these drives part of his every day experience but, more than that, each drive has an aim; that is to say, these drives do not exist merely for the sake of being. There is a purpose, a design, an aim and all of these pertain to the ego's main function, which is self-preservation. We want to BE; we want our place assured, we react when we feel threatened in any way whatsoever, and we will never allow anyone to push us aside unless he is ~~capable of~~ physically or mentally overwhelm <sup>capable of</sup> us. We fight <sup>first</sup> for ourselves and our place, ~~to the very end; it is~~ within us and this yearning or drive can scarcely be called "peace". Indeed, some <sup>analysts</sup> ~~psychologists~~ maintain that man is incapable of peace; he may verbalize it in the finest sounding phrases and may even work for it far and above the call of duty, but his inner compulsions and drives will not permit him to live at peace either with others, where he is constantly on the defensive, or with himself. The threat of peace, then, seems a long way distant from this point of view.

Now, despite vigorous objections to the contrary, some <sup>some psychologists</sup> ~~psychoanalysts~~ have maintained that far from really desiring peace, man feels most at home in those areas and organizations which are ~~most often~~ engaged in war. This startling observation was made by Dr. Alexander Strachey in his recent book "The Unconscious Motives of War"; indeed, his two specific examples,

much to our astonishment, are the two widely separated ideological areas of the Army and the Church. At first glance, to link these two in terms of ~~channeling~~ man's inherent <sup>and</sup> desire for conflict may seem absurd if not sacrilegious but upon more mature reflection one can <sup>glimpse a certain degree of</sup> ~~see the~~ validity of this point of view. The Army, of course, is more obvious than the Church but both fight wars ~~on~~ with an equal intensity. First of all, they have the 2 essentials needed: ~~they have~~ a supreme leader to whom all owe allegiance and, secondly, they are <sup>both</sup> ~~composed of~~ all male <sup>institutions</sup> ~~organizations~~. The Army fights "wars" in the conventional sense <sup>of the word</sup> ~~as we know it~~ but the Church fights ~~its~~ war against all ~~non-believers and all~~ those outside the scope of its philosophical and theological structure. Furthermore, these two war-like organizations have <sup>several</sup> ~~many other~~ elements in common: they have a firmly established and efficient system of discipline, ~~to which all must bow~~; they <sup>wear a</sup> ~~were the~~ <sup>casack</sup> ~~same type of~~ uniform, whether this is a type of battle dress or a ~~casack~~; there is a structure of organization where each man has his definite place in the scheme of things; and, lastly, ~~there~~ is in both instances ~~cited~~ a mystical <sup>inspires</sup> bond which ~~unites~~ the participants. There are, of course, other <sup>groups</sup> ~~organizations~~ in the world which would fit into this context but no others are quite so correct for this description and, one other point, no others give their membership the means as well as the will to carry out their program. This last point is indispensable to those who basically wish to be at war but find themselves in a world which superficially stands for peace. These are ~~the~~ two combative organizations where men of warlike instincts can feel at home, where they attain a great measure of respect, and where they can channel their aggressive natures with the blessings of society. As such, the word "peace" is a very real threat in this context.

These thoughts are brought to you this sacred eve, as we commemorate the 21st anniversary of <sup>war after a generation of peace</sup> ~~our involvement in the second World War~~ to indicate more than anything else, the paradoxical nature in man. Are we then all hypocrites, especially when we pray with such fervor every Sabbath the famous prayer "Grant us Peace, Thy most precious gift, O Thou Eternal Source

of Peace?) The paradox is constant: we speak of peace but want war; we yearn for calm but there is restlessness; what we verbalize is quite different from what <sup>is lodged in</sup> ~~is within~~ our subconscious; that which is superficial <sup>differs</sup> ~~is different~~ from that which has depth; we think even sincerely that this is Truth but it has no positive correlation to our inmost yearnings. In the final analysis, for all our protestations for peace, we battle to <sup>achieve</sup> ~~sach~~ victory over man. Thus, in this area also where is no threat of peace. And the <sup>disquieting</sup> ~~knowledge~~ that not one of us actually wants peace, regardless of the manner in which we define this concept, leads into Jewish areas of thought as well. Naturally, Jews are in favor of peace but, again, <sup>on what level</sup> ~~not at any price~~. The prophets, centuries ago, made their position clear on this point: they never hesitated to speak their minds and were the first to disturb the peace when the facts ~~as they~~ ~~integrated them~~, warranted their disruptive action. They were opposed to the false prophets who cried out "Peace, Peace" when there was no peace, ~~or~~ they inveighed against those who sought to further their own wellbeing at the expense of others and to the detriment of ~~the~~ society. ~~at large~~. At <sup>crucial</sup> ~~all~~ times those who preceded us spoke words of a disturbing nature and there is no question ~~of the fact~~ that we are the better for what they said; we gained a conscience at the expense of a false calm. It is, of course, far more simple to be at peace, to maintain an outward <sup>ease</sup> ~~calm~~, to speak of serenity and contentment but the threat of this type of peace is a constant source of danger. It may lead <sup>①</sup> ~~to~~ lethargy, dullness, <sup>③</sup> sterility, <sup>②</sup> both in body and mind; ~~and~~ what greater evil ~~than this~~ could befall any mature person who needs the <sup>full</sup> use of all his critical faculties in a time of ~~conflict~~ <sup>wholly</sup> such as ours. The threat of peace can never become so great that we are <sup>at</sup> peace with ourselves ~~completely~~ for if that comes to pass, we shall be alive physically but spiritually defeated, morally worthless and mentally dead. Even the Hebrew word ~~for peace~~ "Shalom" does not mean "peace" as we understand the term; rather, its exact definition is "something to be completed". ~~and~~ In this we find the very core of our argument and the very reason for our speaking in this vein on this sacred and commemorative occasion. Peace

is not something which is given to us gratis or fully matured; rather, it is something for which we must always strive and yearn and the good of it, its blessing, is to be seen not in its attainment but in our struggle to achieve.

War, of course, has never solved anything and it never will. On the contrary, armed conflict destroys values and people instead of creating or achieving something good or wholesome. War of and by itself is evil; no man dare rejoice over his victory for by its very nature, his winning has brought heartache and the hurt of defeat to a fellow human being. At the same time, psychologically we are attuned to war and conflict. This must be channeled and regulated, it must never get out of hand but its presence, is good and can lead us to ever greater maturity. As we realize the existence of this conflict within us and learn to cope and live with it, we can be the better; we can make our peace with those forces which do battle at all times and in every hour of our waking day. The threat of peace is real but it need not be destructive; on the contrary, as we awake from ~~xx~~ our comfortable self-perpetuating slumber we can learn to be creative with those skills and potentials which the savage uses to kill. We, however, subdue, employ and organize them for the betterment of society, for the wellbeing of you and me, for the peaceful creativity of our people in the interest of our ancient, noble faith.

Amen.

Heb. Tab., Friday evening, December 7, 1962.

THE NEW BIBLE TRANSLATION.

~~Benjamin Franklin~~

My friends, the world of scholarship has in recent years been greatly agitated by a series of events which have left their mark on the past <sup>decade</sup> and on this ~~decade~~. Both Protestants as well as Roman Catholics have ~~recently~~ issued new translations of the Bible and in each instance the newness of the book, its quality, or its depth of interpretation was questioned. In Protestant circles the matter went so far that some fundamentalist Baptist sects burned the new edition of the Bible and, for several reasons, swore that they would never depart from the centuries' old King James Version which is in use all over the world, wherever English-speaking peoples gather to pray. The now famous Newly Revised Bible, published in America, and the New English Bible published in England, have been selling copies by the millions and it has been proven time and again, with each passing year, that whatever book may be popular at the moment the Bible is the best-seller all the time. No other book sells as many copies each and every year as does the Bible; and not only in a year when interest is high because of a new translation. But now Jews have also entered the controversy with a translation of their own and the dispute has already spread into every area of interest and concern. The question ~~which~~ <sup>that</sup> arises first and foremost, of course, is "Why do we need a translation at this time?" Is it only because the others have seen fit to issue such a manuscript? The answer to this, most obviously, is NO; if anything, we should have issued a new translation years ago and would have done so had the Jewish community responded generously with funds ~~which would help~~ to support such an effort. The truth of the matter is, we issue our translation at this time because our people were spurred on by the ~~fact that the~~ other faiths <sup>who</sup> had already published their volumes; the money was forthcoming when Jews <sup>began</sup> to realize, with all the accompanying publicity, that in the field of biblical scholarship we who should be the very first by virtue of our heritage and tradition, had been left far behind. As a consequence, while the Protestant version of the Bible is almost 10 years old, ours is being published now; and the volume is not even ready for full distribution.

But aside from these reasons, there are others why a new translation was

needed. The <sup>two</sup> ~~major~~ reasons; ~~are as follows~~ and you will understand the first <sup>our</sup> of these all the better if you have ever read the Bibles placed in ~~the~~ pews. ~~The reading of~~ The Jewish Publication Society version, done incidentally in 1917, is awkward in its style and prose, its language is antiquated. The men who labored on the new translation wanted something clear, precise and easier to read for people in the second half of the twentieth century. The purpose of the translation was, and I quote the chairman of the entire project, "to bring to people the meaning of the original, as correctly as possible". And this brings us to the second reason for undertaking so tremendous a task; namely, that since 1917 new data has been uncovered and discovered as any cursory knowledge of archeology and philology will demonstrate and in this ~~new~~ translation, all the new knowledge was taken advantage of. The finest scholarship <sup>is</sup> ~~was~~ represented in this work. The committee was composed of seven men: three professors of Bible, three rabbis and one layman who represented the Jewish Publication Society, who were the sponsors of this translation as they were of the project in 1917. The world famous biblical scholar, Dr. Harry Orlinsky of Hebrew Union College-Jewish Institute of Religion, was chairman.

Of course, this was not the first time that the Bible has been translated into other languages; perhaps the least number of <sup>versions</sup> ~~issues~~ abound in the original Hebrew, strange as this may seem. The very first translation was into Greek and is known as the Septuagint because <sup>as the story has it</sup> seventy men labored seventy years in <sup>70</sup> ~~separate~~ cubicles and all finished ~~precisely~~ together and their translations were all uniform. After that, came the Aramaic text which was the language spoken approximately 2000 years ago; a thousand years later there came an Arabic version by one of the greatest of Jewish scholars, Saadia Gaon of the Babylonian Academies. Jews also translated into Persian, German and Yiddish while the first English translation in America was not published until 1848. Incidentally, as recently as one thousand years ago there were in our Bibles no divisions of verses, chapters and sometimes even books; these did not come into being until the 10th or 11th century <sup>and</sup> and were a wholly ~~ancient~~ innovation. ~~and were only made into a certainty with the King James edition~~

~~which we have already mentioned, and which was published in the 16th century.~~

*another reason*

And this is ~~precisely~~ why we need a ~~new~~ Jewish translation ~~also~~. the Jewish Publication Society version, which we have in our pews and which ~~has~~ <sup>has</sup> been in use since 1917, differs only in 1% from the King James which is 3 centuries old.

But another question might be asked: why can we not use some of the new <sup>Aian</sup> versions? Why go to the great expense of doing research and publishing an <sup>Engl.</sup>

~~Bible~~ <sup>Bible</sup> version of Jews, by Jews and for Jews? The answer is very simple yet complex:

we need a version of our own because the other ~~versions~~ are un-Jewish in that their religious beliefs all too frequently interfere with their scholarship.

To give you but one and perhaps the most famous example: in the passage in

7:14 Isaiah where the verse reads erroneously ~~reads~~ in the <sup>Aian</sup> bibles: "and a

virgin shall conceive" we have recognized the worth of the Hebrew and have

published this verse to read "and a young woman shall conceive". ~~and~~ There is

quite a difference in these two concepts. The <sup>Aian</sup> has taken the verse with

the word "virgin" and has built on it a whole system of mystical theology

indicating the pure and godlike birth of Jesus, while we have taken away the

concept of divinity and realize that any young woman can bear a child. ~~but~~

~~that this possibility does not exist for a virgin.~~ We do not believe in

miracles! The Catholic needs this miracle but we can take our stand on logic,

reason and truth. There are other examples where the new Jewish translation

has made significant changes. The famous opening verse "In the beginning God

created the heaven and the earth" has been adapted to read "When God began

to create the heaven and the earth...He said, 'Let there be light'. and there

was light"; while the intervening verse telling us that there was <sup>אֵלֹהִים</sup> <sup>אֵלֹהִים</sup>

has been placed into its proper parenthetical setting, ~~which~~ <sup>or</sup> tells us merely

of the conditions which ~~existed~~ <sup>existed</sup> at that time but has nothing to do with the

narrative as a whole. In another instance, great controversy has arisen be-

cause of a change in concept. The word <sup>רוּחַ</sup> was always rendered "spirit" but

our translators maintain that this is a <sup>Aian</sup> concept and the word should

really be rendered as "wind" or, at best, the "breath of God". ~~but not~~ "spirit",

however, as we find this concept linked in the Gospels to the Holy Ghost, ~~which~~ is to-

tally foreign to Judaism. | Finally, the third of the Ten Commandments has been changed for while this holy writ has always been rendered as "Thou shalt not take the name of the Lord thy God in vain", now we read: that the word "vain" which is hardly used in our time really means "loosely, falsely or unnecessarily" all of which are interpretations far different in consequence than "vain".

In short, there are many new ideas brought to the fore and, as might have been expected, all of these concepts are being bitterly attacked by the orthodox element in America. They of course feel no need of any translation since Jews are to read Torah in the original and anyone not capable of this is stupid. At the same time, Rabbi Teitz, member of the Presidium of the Union of Orthodox Rabbis of U.S. and Canada, has accused Dr. Urlinsky of "introducing into the Bible alien concepts, bordering on atheism, based merely on similarities found in pagan storybooks" or, again, he asks that the new translation be submitted to examination "by recognized and competent Torah authorities, well-versed in Talmud and believers in the Torah's divine origin. Otherwise, the Jewish world will never recognize the authenticity of the translation which in its present form is the most inaccurate ever." Needless to say, Rabbi Teitz misses the point completely since it is just these ancient stories and parallels, in all languages and from all lands, which might supply the clue to a clearer and better and more modern interpretation of the word of God as we must learn to understand it in our day and age. Furthermore, his alternative to better understanding, which is to study the later commentaries in Talmud and post-Talmudic literature is completely unacceptable to us for these people can never fully grasp the essence of a verse, word or concept as well and as clearly as that literature which existed at the time when the Bible was actually written and canonized. In no other instance can this be better appreciated <sup>than</sup> when we note that in the two sets of Ten Commandments (one in the second book and one in the fifth book of the Torah) the reasons for observing the Sabbath are different: in Exodus we observe because God rested on the 7th day but in Deuteronomy we observe in commemoration of God's strong hand and mighty arm as He led us out of the land of Egypt. Later commentators never

even noticed the discrepancy but earlier sources indicate quite clearly why the differentiation is called for, and at what time of the development of the people of Israel this difference became apparent, ~~and for what reason~~. All in all, not only do we disagree with our orthodox colleague but we feel that his point of view has little validity for us in our modern age. The need ~~for~~ <sup>translation</sup> a new Bible translation is great and the best in scholarship must be taken into consideration.

There is then but one other ~~consideration~~ <sup>point</sup>: will our people read the Bible now that it has been translated into modern English and represents the finest in research for our era? This is the all important question and we can only guess at the answer. We know that the volume will find its way into the literature classes of our colleges and universities but will it serve to inspire mankind ~~as~~ <sup>on</sup> a religious basis? ~~for decency and beauty in the lives of men,~~ Will it serve as a guide to the word of God for our people, and will it serve the purpose of bringing Jews in all english-speaking lands into closer union ~~with their congregation,~~ with the basis of their faith which is the Torah, and will these words inspire us not only to greater understanding ~~on a literary level~~ but to action and belief for the sake of man and God? <sup>are</sup> ~~the~~ <sup>but</sup> ~~is~~ the question, ~~of our day and the answers to it~~ lie in the hearts of men. ~~for~~ The volume is there; ~~for us~~ but it is up to the individual to take it, open it, read it and then apply its teachings to the life he lives. In the fond hope of this achievement ~~we hope~~ <sup>may that</sup> the new Jewish Bible translation ~~is~~ <sup>be</sup> an unqualified success for in our time of turmoil and distress we can certainly use this inspiration to walk in His ways guided by His word of Truth.

Amen.

Heb. Tab., Friday Evening, December 14, 1962.

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SERMONS

JAN. 1963 - MAY 1963

ARCHIVES

## NEW CALENDARS.

### INTRODUCTION

#### A General

- 1 old yr ended, new yr has begun
- 2 nowhere more evident than in new calendars sent to me
- 3 usually advertising devices: banks, insurance, stores
- 4 variety of sizes, shapes, good & mediocre quality
- 5 all of them free

#### B Specific

- 1 three major kinds: hang on wall, for desk & pocket
- 2 more than that, are calendars but diaries too
- 3 record events of life, each & every day of year.

### BODY

#### A USES of Calendars

- 1 whichever we use, usage ~~xxxxx~~ mostly the same
- 2 whether by 365 days, 52 weeks, 12 months as each day, month or week passes, tear off a sheet and throw it away
- 3 problem: how many of us ever take into consideration what we have discarded:
  - a day of our life: how was it lived?
  - a week of our yrs on earth: how was it spent?
  - a month out of all too few: what did we make of it?
- 4 if more of us would think like that, perhaps our lives would be more wholesome in days to come.

#### B RESOLUTIONS

- 1 also, make resolutions when we hang up or open new calendar and this is good
- 2 realize if we are ready to look within
  - 1-we were granted pardon for another year, to make a fresh start, a blessing in itself.
  - 2-have involvements from old year which are now carried into the new;
  - 3-we were involved as we leaf through old pages: how did we carry ourselves, how did we stand?
  - 4-notes are made for people to see, books to read, letters to write, matters of conscience to clear
- 3 in every way, resolutions come just in time. HOPE springs eternal in man & next year may be better.

#### C POCKET DIARIES

- 1 of all calendars, I like small pocket diary best- for myself and for others.
- 2 use it for appointments but, also, have my life with me at all times
- 3 in diary, can't tear out or off page, else book falls apart
- 4 in certain manner of speaking, face life anew each

time I open up the book

- 5 indeed, I have saved pocket-diaries for past eight  
years so that I have ability to review  
6 more than that, bec. of type of calendars pocket-  
diaries are, have permanence and I have permanence.  
7 in this way, our way of life, our resolutions should  
be, to make use of best within us each day of life.

#### CONCLUSIONS

##### A General

- 1 are about to begin 1963 in earnest, have left 1962;  
take note of this change for we are part of a secular society  
2 this not time for "Book of Life" as with Rosh HaShanah  
but, still, message is applicable and timely now as  
when we entered 5723

##### B Specific

- 1 way of yr calendars is vital; may your diaries be  
filled for good & may life these reflect be worthy  
2 this our hope and prayer for year ahead.  
Amen.

Heb. Tab., Sat. A.M., January 5, 1963.

THIS IS JUDAISM! --PART I: "THE BOOKS".

My friends, How many times have I been <sup>questioned</sup> ~~asked~~ and how many times have you been asked to define the essence of Judaism? In all probability, the matter has come up innumerable times in the course of discussions, questions, argumentation. Question and answer sheets have been prepared by the hundreds, books have been published, and all the sermons ever given by rabbis over the centuries have wrestled with the answer to this basic question. It is our purpose, as we commence with our 1963 Spring Lecture-Sermon Series, to delve into the matter once again, on the second Friday of each month, January through May. Our subject: "This is Judaism!" and while we cannot answer in five lectures the questions of the ages we can, at the same time, attempt to highlight some of the most vital areas which have made an indelible impression upon the nature of our faith. It is in this context that we have divided this series into five major areas of thought: Books, Men, Ideas, Conflicts and the Future. It is quite obvious, to be sure, that one can talk on any of these subjects for hours on end; to speak, then, for 20 minutes on any one of these must of necessity be a superficial glimpse into that which I consider <sup>to be</sup> most meaningful. Let us, for an example, take the area we are committed to discuss this Sabbath evening: the Books. Everyone who has ever had any contact with the people or religion of Judaism knows that we are called and have always considered ourselves "a people of the Book"; by this, of course, we mean the Torah <sup>The 5 books</sup> ~~and that~~ <sup>are in themselves</sup> ~~in itself~~ is a subject of which we could speak for the remainder of this decade! In other words, when we enter the series "This is Judaism!" we shall not burden ourselves with the obvious; we take it for granted that, in every case, our people have a basic and elementary knowledge of the foundation upon which our faith is built, and upon which it has survived for these many years.

But, of course, there are other books, vital ones, of which our people have not even heard, are ignorant of their content but, at the same time, these books are essential to an understanding of what makes Judaism "tick". For instance, solely in the field of books, we have all heard of the Talmud but how many of us have ever seen or read the Apocrypha or Pseudopigrapha? How many of us know the difference and meaning of Mishnah and Midrash, of Agadah and

-Hagadah, of Megillohs other than Esther? In Medieval times, <sup>volume 7 that</sup> ~~other products~~ <sup>were written</sup> ~~of the~~ age ~~rose~~ to influence and change the course of our thought in terms of Judaism. How many of you have heard of the Kusari, the Zohar or of Rambam's <sup>אורח חיים</sup> Yad Hachasaka or his Mishnah Torah, the "Guide to the Perplexed". In terms of modern Judaism how many of us know of the existence and meaning <sup>of</sup> which three books, all on the same subject, <sup>which</sup> have brought <sup>change + progress</sup> to our basic point of view: Moses Hess' "Rome & Jerusalem", Pinsker's "Auto-Emancipation" and Herzl's "The Jewish State"? All are related to the other; yet, the majority have only heard of Herzl and most Zionists have never even read his basic work. Or, in terms of pure literature how shall we categorize the modern authors? "Mendele" and "Sh. Aleichem" mirrored their day and lands; while Achad Haam and Bialik served to inspire. But how many have ever read these four authors or even heard of their names; <sup>let alone</sup> ~~not~~ could mention the titles of two books each wrote. All these, my friends, are books which have helped to shape the quality and character of Judaism; in other words, a years' course in <sup>a</sup> ~~the~~ University might just cover one period of time <sup>rather than</sup> ~~let alone~~ give a penetrating analysis of their meaning and substance. It is our purpose, therefore, to speak of three books which have made a profound impression on our people, which <sup>are</sup> ~~is~~ not usually well known & without which Judaism would not be the same as it is today.

The first volume, however, which I cite stands in contradiction <sup>to</sup> ~~on~~ to the goals I have just mentioned. It is obvious, it is well-known, ~~and~~ it is available to all; its name, by <sup>dozens</sup> ~~a multitude~~ of authors, is the Siddur, the prayer-book. Yet, while it does not fit our purpose superficially, it must be mentioned because it has affected Jewish life as no other volume in our possession. ~~and~~ While it may be known and available, I doubt that it is understood. The Siddur, it seems to me, is one of those rare volumes which contains more than the words printed on <sup>paper</sup> ~~the~~ page; its every page carries with it a feeling, a mystic experience, a state of devotion which transcends the boundaries of common logic. Furthermore, the Siddur is not so much read as recited for it is one of those few books in the world which by the true reader, is known by heart. In my opinion, the Siddur is far more important to Judaism than the

Torah or Talmud and it <sup>represents</sup> ~~is~~ the very first contact which the child has with his faith. Indeed, ~~the~~ Torah and Talmud are in the <sup>prayerbook</sup> ~~Siddur~~; therefore, the Siddur educates while at the same time it offers the worshipper a prayer to God. In short, the prayerbook speaks to the Jew of his faith as it is expressed in a dream, in a promise, in a way of life, in an attitude toward living, and no one can consider himself reliable in his Judaism without having taken hold of this volume, <sup>relevant to</sup> ~~and~~ having come face to face with the message; <sup>and</sup> ~~of the ages as this~~ ~~is~~ pertinent to the present day. The Siddur, far from being only for the orthodox or being recited just three times a day or containing passages which we moderns consider obsolete or redundant IS Judaism in all of its depth and greatness. Jews cannot be Jews, or function as Jews, without this volume.

~~But once~~ We have established that the Siddur has a special and irrevocable place in our scheme of things, as it affects man's relation to God, ~~we~~ <sup>we</sup> must now turn the clock ahead a thousand years and find another book which has made an equally worthy and vital contribution to Jewish mentality. <sup>as it relates exclusively to man.</sup> No other ~~volume~~ than the "Shulchan Aruch" fulfills this purpose. It is the second volume we choose to discuss for without understanding its purpose we can not hope to grasp the essential nature of our own faith. In this case, the book is neither well known, nor is it obvious, nor is it available. <sup>it</sup> ~~as~~ has scarcely been read by the majority of our people. It was written by Joseph Karo in the 16th century and was a popular success almost at once although the authorities attacked it bitterly. The tremendous contribution of this volume was to tell the people, in no uncertain terms, precisely how they were to live their lives each and every minute of their waking and sleeping day, if they were to fulfill the precepts and commandments of Judaism. It is a volume full of rules, regulations and explanations; any given situation <sup>which</sup> might arise in the lifetime of the Jew was accounted for. <sup>precise.</sup> In order to find an answer, the petitioner would only have to open the book and find the proper solution to his problem. This volume <sup>is</sup> ~~is~~ vital for it changed the course of Jewish thinking: <sup>in essence,</sup> ~~it~~ it reduced religion to a series of laws and regulations; all of a sudden, a man no longer needed to be on intimate terms with his God, he

~~It is a fact~~ <sup>lastly</sup> that Judaism can not be understood without mentioning M. M. Lich. ~~in~~, in our treatment of basic volumes which have helped to influence and even change the basic nature of Judaism, we come to the third <sup>book</sup> ~~and last~~ ~~book which~~ <sup>which</sup> has made an <sup>n</sup>indelible impression upon our people but ~~which~~ is not well known nor is it very much understood. We proceed another four centuries to the present day, for if we wish to understand <sup>the</sup> Judaism of ~~the~~ next century we can not do so unless we take into consideration a volume written <sup>as recently as</sup> ~~in~~ 1922, <sup>authored</sup> ~~written~~ by Martin Buber and entitled "I AND THOU". It is a book available to all in every library but read only by a handful; it signifies a new trend in Jewish thought and has already had a stunning effect on Jewry in the modern world. It speaks to us of <sup>our</sup> ~~a~~ world <sup>a time</sup> of science and technology, of logic and reason, of mechanization and an impersonal relationship between man and man, as well as between man and God. But the whole idea of the title "I and Thou" implies that in a world such as ours there is nothing more important or vital than our return to a personal God, One who cares about you and me, one who is and was the God of Abraham, Isaac and Jacob. <sup>Buber speaks of a God</sup> ~~and~~ who is concerned with the <sup>world</sup> ~~us~~ as we know it and <sup>+ of a God who</sup> will not leave us to empty despair. In short, Buber whose influence is only beginning to be felt makes a strong case against the type of impersonal world in which we live, where everything is a process of change and <sup>then there is</sup> ~~no~~ stability ~~is retained~~ either in action, in word or in thought. Buber says: come back!, there is a relationship which you can find with your God, <sup>He is not relative</sup> ~~he~~ is One, Absolute, <sup>+ real!</sup> ~~and~~ While this may be a matter of faith, or a mystic experience, at least you will know where you belong, who you are, <sup>what</sup> ~~that~~ your Judaism means. ~~and~~ All ~~the~~ laws, rules and regulations, customs and beliefs are ~~and~~ worthwhile not just if you act them out or acknowledge them, but only if there is something real and valuable and personal between you, the human being, and

- your God. A simple concept, you think? On the contrary, a revolutionary thought the full effect of which will not be felt for another 100 years. In my opinion, the way the world is going at this time, it is the <sup>one</sup> ~~only~~ volume which will offer some permanence and stability to mankind in the midst of chaos. The title of the popular play "Stop the World--I want to get off", as this mirrors our time, stands in remarkable contrast to the utterance of faith for which <sup>Buber</sup> ~~and which he~~ holds out to us as a measure of salvation in our world: "I and Thou"; ~~we~~ two will form a partnership of creation, and in this cold world we shall be warmed by each other for the good of Judaism and for the well-being of all mankind.

These three, my friends, are the books I would choose if I were asked to define the essence of our faith in terms of its literature. But each of these three while separated by centuries, continents and society have one element in common: in direct contrast to modern times, these three books deal with the Jew as an individual, as one, as a distinct, precise, unique human being who all by himself and out of his own power and capacity has a contribution to make to the welfare of his fellow man. The Siddur accomplishes this in terms of allowing man to attain nobility of soul, the Shulchan Aruch does it by teaching man how to conduct himself from day to day within the realm of law and order, and Buber does it by calling attention to the oft-forgotten assertion of Religion: that man can be holy, that his spirit is sacred and that his complex mind can adjust to a principle of <sup>having</sup> faith. These, my friends, are major literary contributions to our living faith which help us to say, with clarity and certainty, "THIS IS JUDAISM!".

Amen.

Heb. Tab., Friday Evening, January 11th, 1963.

**Hebrew Catheranle of Washington Heights**

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## INTRODUCTION

## A GENERAL

1. this week conclude reading of 1st Bk of T: Genesis
- 2 fitting spirit of Bereishis "beg" that name of T. portion is "vayechi"; referring to life & living
- 3 one of anachronisms of portion is that while referring to life, Vayechi deals in terms of death, or the art of dying

## B SPECIFIC

- 11 Jacob & Joseph actually die; Rachel's d. mentioned
- 2 not only tell us of end of generation, end of book BUT of way in which people die: a degree of nobility and achievement which
- 3 could and should serve as example to us all for life

## BODY

## A FACE REALITY OF DEATH

- 1 this most meaningful thought: people realize that they are mortal & must die & accept that fact
- 2 quite different, I've noticed, in our own day. We flinch at mention of unpleasant subject
- 3 turn from it with flippant speech, drown ourselves in embarrassed silence, never discuss death in the course of making condolence calls
- 4 are fearfully afraid of death and certainly do not face it with such equanimity as Jacob
- 5 all the more remarkable bec. Jacob had no inkling (it appears) of after-life; how could he in Egypt where after-life was here on earth in tombs, pyramids

## BLESSING

- 1 each person leaves a heritage, this story indicates once again that heritage is not only in terms of material, concrete, physical
- 2 blessing is key word and love also
- 3 blessing of Joseph's sons, of Jacob's sons and later Joseph blessing his sons and brothers all show that THIS is most important to continuity
- 4 carries with it a commitment to ideals, principles, forgiveness, character, mercy, faith; all others are meaningless but these are enduring.
- 5 as such, having experienced all this and passed it on, death is accepted in simplicity and humility
- 6 serenity in death is NOT accidental but is achieved through a lifetime of living graciously and well.
- 7 biblical figures demonstrate this contrary to our modern fears, anxieties, strivings in contrast to the ultimate and Absolute.

## C GOING HOME

- 1 Joseph asked the promise of his brothers and members of the family that his bones be taken back to Canaan

VAYECHI --p. 2,

- 2 this was done because he died in ~~the~~ hope; a hope  
- symbolic of the thought that Israel would go home  
and live in land promised unto them by "I'mighty.
- 3 draws a distinction between body being taken back  
and hope in the heart and spirit of the people.
- 4 what is REAL ~~xxx~~ in man CAN NOT be buried; all the  
pomp and ceremony of physical laying to rest are  
superficial and external when
- 5 compared to what can't be buried: what is real, the  
spirit, honor, wisdom, decency of human being
- 6 as they apply to each of us as mortals & as Jews

CONCLUSION

A GENERAL

- 1 lesson of "art of dying" is synonymous with "art of  
living" & is brought home to us in Vayechi.
- 2 the name refers to life but deals in death; are the  
two closely related? The suggested answer is "yes"
- 3 serenity and acceptance are part of death for him  
who has lived well, correctly and fully.

B SPECIFIC

- 1 other cultures have same point of view expressed:  
Crito asked Socrates: In what way shall we bury you?  
Soc: "In any way you like, you are burying my body  
only!"
- 2 this essence too of end of Genesis for we know that  
Joseph made so big an impression in terms of life  
he lived that a generation had to pass before Jews  
were enslaved
- 3 "by a Pharaoh who knew not Joseph"
- 4 how many of us leave such impressions? Only we know  
the degree of our influence in our hearts and this  
a lesson for each of us.
- 5 in short, death and dying are directly related to  
what we make of our lives, how we leave others and,  
most vital, what we leave for those who remain be-  
hind

AMEN.

Heb. Tab., Sat. A.M., January 12, 1963.

1/1/63

Commentary on Tenth  
forth on

what do we believe in?

what do we take as good value?  
Faith / Metaphor

## MAGIC BEFORE RELIGION.

My friends, while reading over this weeks Torah portion, I could not help but look back to an incident which occurred in this Temple a few weeks ago. For our Hanukkah breakfast we had engaged the services of a magician ~~whose task it was~~ to entertain the many children who usually attend a function of this nature. The ~~young magician~~ <sup>performer</sup> was a wonderful person and quickly established a rapport with the youngsters; his tricks, his slight-of-hand, his colorful presentation of material all gave truth to the old saying that the hand is quicker than the eye. The children loved every minute of the magic show; I am not giving away any secrets when I say that we adults also were quite thrilled by the presentation and, more than that, wondered aloud and to each other about the way he did the tricks. Animals came out of empty hats, sticks changed into ribbons before our eyes, and steel rings which were intertwined and which no one could break asunder came apart as soon as he touched but one part of the rings with his magic wand. All in all, it was very pleasant and everyone had a good time; under ordinary circumstances, ~~we would not give the matter a second thought.~~ <sup>this performance would be no more than a pleasant memory.</sup> However, when reading the Torah portion for this Sabbath, which begins the second of the Five Books of Moses, I was struck by the similarity between the magician who came to our Temple and the various tricks which God performed before Moses, and which Moses and Aaron demonstrated later as they stood before Pharaoh. The point is that magic is ~~xxx~~ as old as our biblical story but, even more vital, that ~~it is~~ <sup>it</sup> is easy to see how the ancients were impressed by the magic <sup>of</sup> tricks ~~which were presented before them~~ as proof of superiority for a certain point of view. We of the twentieth century ~~were~~ <sup>are</sup> impressed - how much the more so those who lived four thousand years ago? This magician originated changes and transformations which we could see literally taking place before us but we could not understand nor could we duplicate; imagine him saying before each trick "Thus saith the Lord" and you might well have ~~mirrored~~ <sup>mirrored</sup> ~~mirrored~~ a situation which existed as well in the days of Pharaoh. We are not separated to such a degree from those who lived centuries ago!

And in these opening chapters of the Book of Exodus, magic seems ~~to be~~



superior in every way. First, God tells Moses to throw down the stick which he holds in his hand, Moses does so and the rod becomes a serpent from which Moses flees. As soon as he picks up the tail of the serpent, it changes back into a stick. But this is not sufficient. Moses is told to stick his hand to his bosom and as he withdraws it, the hand has become leprous and white with disease. Moses is horrified and upon God's advice returns his hand to his bosom and as he withdraws it a second time, the hand is clean and sound. But these two examples of magic still do not satisfy Moses. The third act of magic is not performed but is told; namely: if Pharaoh will not listen, take a handful of water from the river, cast it upon the dry earth of the shore & the water will immediately turn to blood. Significantly, this blood can never again be changed back to water. These, then, are the acts of magic which take place in these first few chapters and by this strange manner of revelation and identification, our religion is defined and ready for progress with Moses as the leader and agent of God's Will.

There are, of course, several aspects of this situation which would be well worth our consideration ~~in detail~~ but the most important point to be mentioned is clear and precise: while at one time magic was a part of the very beginnings of the religion which we now know as Judaism, magic <sup>is</sup> no longer ~~a~~ a part of our faith. This is the most exact manner in which we can describe our development and it ~~does~~ <sup>should</sup> not leave a shadow of a doubt in the minds of any of our adherents. I can not think of a single instance of magic within the framework of our faith; the same statement can not be made in terms of other religions. For instance, in the Catholic faith at the time of the Mass, a degree of magic is evident. By virtue of certain incantations or prayers, the wine in the cup and the bread of the wafer, as the communion takes place, are actually and physically changed into the blood and body of the Savior. The good and believing Catholic, therefore, does not simply drink of the wine and eat of the wafer but takes into himself part of the physical being of Him whom he calls God. ~~and Savior~~. And this element of communion holds true for ~~other~~ <sup>some</sup> Protestant faiths as well; for them it might at best be character-

ized as an act of faith but in its simplest terms it is magic. And, to repeat, this is exactly the crux of the matter: while there was magic undeniably at the beginnings of our faith, <sup>it</sup> ~~this state of worship~~ no longer exists within the context of Judaism. Are there, then, overtones of superiority in this thought? Of course, not; far from it. We have merely attempted to demonstrate that earlier than most others we saw the need to illumine all of the intricacies of ~~our~~ Judaism so that it might ~~fully and well~~ be understood by all of our adherents and our friends. Our tradition has stated in many instances and in modern times we have repeated it time and again: the Jew is not to have a blind faith but one of reason, of understanding and of knowledge. It is on this principle that we have built our following for the ~~in-~~ <sup>beliefs</sup> ~~trincacies~~ of Judaism are open to all who are able and willing to follow the path of logic as it leads to an inevitable conclusion. Judaism can be lived fully for it can be understood in the sum of its parts; both child and adult can be intellectually honest with himself in following the dictates of his faith. Very few other creeds can make that statement.

There is only one area in which faith takes precedence over reason and the element of magic does not enter into this context either. I am speaking of the point that we human beings simply can not know God but must take His existence, His being, His quantity and quality to heart <sup>as</sup> ~~=~~ a matter of faith. It was that way when He revealed Himself to Moses and spoke His name: I am that I am. It is a strange definition and does not tell us much of anything; <sup>and</sup> one doubts whether Moses truly understood the nature of this <sup>revelation</sup> ~~revelation~~. At the same time, we acknowledge it in faith and are satisfied sufficiently with the very beginning of this definition <sup>of His name</sup> ~~of His name~~: "I AM". This tells the whole of the story as far as we human beings are concerned; He is, and from that proposition all else emanates, again in logic and reason and truth. He is and to acknowledge ~~that~~ <sup>that</sup> fact tells us all we need to know, if we choose to accept the consequences of that statement. It is not enough to live decently, honestly and correctly for anyone of us might well do this but we live in a certain way because we are inspired, sanctified and hallowed by our ack-

• • knowledge of <sup>The</sup> fact that "e exists. ~~and that we as mortals will strive~~ <sup>must</sup> ~~to be more like what we imagine Him to be in all His perfection and blessing.~~

Thus, our actions have a motivation, for that reason we introduce ritual so that we can the better understand Him and provide a link between ourselves as lowly human beings and with Him who is ~~the father of us all and~~ Lord of all mankind. Perhaps to remove ones shoes on holy ground was the first act of a ritual nature which was ever recorded; Moslems still follow the procedure when entering the Mosque. Christians removed the hat while we cover our heads as a token of respect and awe as we come into the presence of Him who has told us centuries ago in the Torah portion we read <sup>of worship</sup> His woe that wherever "e is, there the ground, the place, the air ~~is~~ is holy.

Magic, then, served its own useful purpose at one time but in terms of Judaism <sup>is</sup> is no longer necessary or vital. If anything at all, it demonstrates to what degree we have progressed and <sup>elevated</sup> ~~purified~~ our way of life and thought so that we can approach God in purity and with integrity intact. The magician, even God, did his tricks to convince man but we raise our voices in prayer, point to the mind for reason, and rely on the heart to direct our emotions properly and worthily. This type of faith is good and clean and wholesome; it is but one other reason for knowing and realizing the fact that you and I are part of a precious heritage which should never be ignored by any of us. Indeed, it ought fully to be acknowledged, prized and <sup>a</sup>adored to for our spiritual welfare and for the sake of all the generations <sup>yet</sup> to come.

Amen.

Feb. Tabl, Friday evening, January 18, 1963.

INTRODUCTION

A. GENERAL

- 1 begin reading of second book; dominant note is not so much exodus
- 2 but Moses, without whom story of Jud, never the same.
- 3 he makes interesting character study for, if we look closely, he is most unlikely person to be a leader of the Jewish people

B SPECIFIC

- 1 orphan, cast into river; no mention of Aaron/Miriam
- 2 brought up in pagan Egypt, no concern for Jews or Judaism; did not even circumcise sons till much later & he after Abraham so should have known
- 3 murderer
- 4 fugitive
- 5 distrust of God, demands signs of recognition
- 6 heavy of speech; needs someone else to speak for him
- 7 causes extra burdens to be placed on Israelites - ~~show~~
- ~~BODY~~ 8 why was such a man chosen to be a leader?

BODY

A RIGHT AND WRONG

- 1 was one of those people who knew diff right away
- 2 see this in case of taskmaster who beat Hebrew & whom Moses killed
- 3 in theory, was not affected since he was Egypt. but saw injustice of social condition & poor treatment of persons
- 4 another way of putting it: was humane in his approach and therefore might be one of first to be called one with "social consciousness" or for soc justice.
- 5 in any case, took burden of respon on himself & incurred wrath of authorities
- 6 his own punishments would cert. have been death, if caught
- 7 thus, even at this point made contrib to Jew way of life; was not v.s. slavery but v.s. ill treatment of human being \*(& slaves were considered lowest of low under those circumstances)

B FAITH

- 1 when encountering God, had doubts at first but in course of time, these were allayed
- 2 once convinced of justice of the cause, retained an unshakable and unquenchable faith in his cause & call
- 3 this faith nec. bec. took great deal of courage to return to Egypt, to go before Pharaoh, to lead the people who really did not want to be led.

4 did not have any assurance of how things would work out and yet with faith had no hesitation once decision made

5 was truly going into "lion's den".

C CHANGE

1 had ability to recognize inevitability of change

2 new God, new historical forces in history (exodus) and economics (slaves to go free), brought revolutionary thoughts before Pharaoh

3 new commitment: Sinai and Promised Land

4 new position for himself as a leader & guide and spokesman for people with whom little formal connection.

5 thus, allowed himself to move with chain of events into an entirely new way of life.

CONCLUSION

A GENERAL

1 these are reasons why the unlikely candidate named Moses was chosen to be a leader of our people, who from these unlikely beginnings went on to dominate

2 had knowledge of good and evil, right & wrong; had faith and moved with the times

B Specific

1 same applies to each of us as we might be leaders also in our own small areas of concern

2 family, Synagogue, schools, business, society; ~~and~~ the ingredients which made something of Moses apply as well to us, with equal force

3 we must be perceptive, have wisdom and never close our eyes and feelings to change around us.

4 in this manner, it seems to me, we too can make a real contribution to faith and society of which we are a part.

AMEN.

Heb. Tab., Sat. A.M., Jan. 19, 1963. "Shemos"

1/23/23

New Member Service -

(47 added)

NEW MEMBER'S SERVICE.

My friends, last year's best seller, "FAIL-SAFE" certainly caused a stir in the capitals of the world and made a deep impression on thinking people all over the ~~face of this~~ globe. While I personally consider Clifton Fadiman's remark that "this is the most exciting book I have read in the last 10 years" to be a great exaggeration, I do believe that it is the most thought provoking volume since John Hersey's classic "Hiroshima" which appeared in 1946. "FAIL-SAFE", the book by Burdick and Wheeler, tells ~~of~~ of a very likely possibility: ~~that due to an error on the part of~~ <sup>a breakdown in</sup> our mechanical defense system this ~~nation~~ and the enemy nation are plunged into a partial nuclear holocaust in order to prevent wholesale annihilation. As a few individuals watch the multitude of dials in the underground fortresses which are scattered around this land for the purpose of <sup>detecting &</sup> protecting us from surprise attack, ~~and~~ an unidentified object is actually spotted on the radar screen. <sup>At this very time,</sup> a condenser breaks down in the vast and intricate mechanical system which regulates and filters the <sup>vital</sup> ~~many~~ details, <sup>which are essential to our national security;</sup> a breakdown so fine and delicate in degree that even the men who watch the dials can not <sup>see</sup> ~~see~~ that anything has gone wrong. But this small mishap has horrible ramifications: the object is identified but the war plans go ahead for one bomber group, since the mechanical failure places them beyond the point of <sup>recall</sup> ~~return~~. In a series of stirring vignettes, the heads of State and their executives are depicted in last minute efforts to correct ~~an~~ impossible and improbable situation but all to no avail. The system of checks, counterchecks, balances and judgements has broken down; what was said to be impossible, that an error could take place, has actually happened. The bombs are destined for Moscow and the devastation does take place with, as one can readily imagine, dire consequences. It appears to me that this book is a devastating indictment of our system of defense warning, of our cult of technology and, at the same time, our system of beaurocracy also is <sup>closely</sup> ~~very~~ <sup>thoroughly</sup> examined. ~~and~~ The flaws of the system and the men who command it are ruthlessly exposed. The discouraging <sup>fact</sup> ~~fact~~ about this book is the simple fact that it could easily happen, ~~and~~ to the best of our <sup>knowledge</sup> ~~ability~~ there is no proof that an error could ever be rectified. We are living in a dangerous world where one little mistake could destroy us all.

I bring the matter to the fore this particular Sabbath evening, when we are gathered to pay honor to our new members, for this also is an organization but one which is vastly different from the cult of the organization man which is so common in our day and age. Furthermore, in contrast to what one finds in so many other congregations in our country, this is one Synagogue where the technical details are notable only for their absence. In some other temples, there are lights which dim and brighten at the touch of a button, there are spotlights which can illumine the speaker or reader, there are heavy Ark doors which operate only on hydraulic power. We have none of these modern technological advantages or advances in our Sanctuary. Indeed, once the lights failed for a few seconds but the people only sat quietly, if the organ emits a wrong tone due to icy winds in winter or the humidity of the summer the congregation merely sings the louder, and if the microphone volume is ill adjusted, we turn it off and raise our voices all the more so. In other words, technical details and failures can not concern us to too great an extent because here at the Hebrew Tabernacle we rejoice in the fact that we do not rise or fall by these incidents; rather, we proudly proclaim that we are a congregation of human beings which has come together not because of the modern facilities we offer in our Sanctuary but rather, we come together to worship God in the beauty of holiness. ~~and~~ That is our <sup>first</sup> ~~primary~~ concern. Of course, we like things to work perfectly and smoothly but we recognize the overriding consideration of a congregation: that as long as we have a room <sup>a Rinyer</sup> and a Torah to place within its confines we are ready for prayer! What else do we need, if you consider the primary obligation of a Synagogue. It is the heart, mind and spirit of the human being which stand first and foremost in relation to God.

The very same thoughts hold true in terms of the organizational <sup>structure</sup> ~~picture~~ which is a part of the Hebrew Tabernacle Congregation. Naturally, we offer the congregant the very best we can muster: Sisterhood for the ladies, Men's Club for the men, Parent's Association for those whose children are in our Religious School and Mr. and Mrs. Group for the younger couples of our congregational family. In addition, for the youth of our Temple there is the "Abbi"

Class, a youth group which meets every Sunday afternoon, a full Scouting program, and expert private help for those who are in need with their studies. But, at the same time, the indictment of the organization such as was presented in the book "FAIL-SAFE", does not hold true here. In the volume I have just cited, each person has his own place, his level of operation, his place in the scheme of things. The password seems to be, at least on the level described in the book, Thus far you go and no further, this is your area of concern and no more, here you stand and don't you budge. It makes for a small area of concern on the part of human beings and in many ways might well kill initiative ~~it~~ and allows for little relation of the individual toward his ultimate goal or a place of responsibility in the over-all scheme of things. Here it is different and we are proud of what we represent. The rabbi is not just a person who delivers a sermon once or twice a week; he visits the sick, consoles the mourners, officiates at happy occasions, participates in community affairs, and a multitude of other duties. The Cantor, above all else, leads the congregation in worship with voice and heart but also participates in the pastoral duties, heads the Religious School and instructs the boys for their Bar Mitzvah, as well as other duties. The President not only heads our Board of Trustees but checks on administrative detail, participates in the lives of the congregation and earns for himself a name of respect and admiration. The same holds true for all the officers and members of our Board of Trustees for they are elected by you the people to serve with unselfish interest and with sacrifice of time, energy and material goods. Thus, in each of these categories, the position of an individual in our organizational picture is not strict and limited but allows for interchange of plans, ideas and programs. The advice of one is welcome by the other and no interested person is confined to a previously defined pigeon-hole where he must remain, unsatisfied and unfulfilled, for the remainder of his term of office. The unyielding organizational structure, so much in evidence in our time, is not applicable in terms of what we represent.

And while this fluidity of interest and concern applies to the leaders of the congregation, it likewise may be applied to the membership at large.

The members' place in the structure of the Synagogue is also not static and unchangable; indeed, theirs is the primary function to mix into every aspect of congregational life. Of course, they come to the Synagogue for prayer but also they participate in all activities, they rise for the Borch'u and Shema, chant with us the Kiddush, voice the prayers, are exalted by the Adoration and bow their heads for the benediction. They greet him who is at their right or their left, they show him who sits in front the page of prayer and, perhaps, even turn to shush the individual who whispers to their rear. In short, not as a number or statistic or name on a card but as dynamic, interested and vital Jews the membership takes part in every portion of our family life for, again, ours is a congregation of human beings with all the greatness and failings which are a part of you and me. But, together, as one, we make our mark and stand united for the greater glory of our faith and for the sake of a more personal, intimate relationship between the man and his God. But, more than anything else, the member spreads the word of the beauty of this service, its dignity and quiet grandeur to those with whom he comes into contact so that all may know that ours is a living faith, a vigorous congregation and a House of God dedicated to the highest and most noble ideals of Judaism.

It is in this context, my friends, that we welcome our new members to this congregation. We delight in their presence and urge them to be a part of our life not only now or on the high holy days but ~~at~~ <sup>on</sup> all occasions in the course of their life and ours. We greet them with respect and gladness; we hope and pray that this House of the Almighty may bring peace and contentment to their hearts and spirits and that, truly, they may join that worship family which we here consider so unique and so precious to our existence. An error here can occur but it is a human error. At the same time, the system of FAIR-SAT<sup>1</sup> has no bearing ~~on~~ <sup>only</sup> for we are perfect in one aspect only: we firmly believe, without doubt, question or chance of error that the prayers which emanate in these walls from the hearts and spirits of our people do find their way to the ears of God. This is our faith and to the actual, physical identification to this way of life we welcome and greet one and all who enter this sacred area in honesty and sincerity of mind and heart. AMEN.

Hel. Tol. - Frid P.M. - 11/25/63

1102-1955

## INTRODUCTION

## A GENERAL

- 1 this Sabbath can't read of 2nd book; began last wk.
- 2 have met all leading personalities: Moses, Aaron & Pharaoh; now begin negotiations between reps of Gd & lords of Egypt.
- 3 a stirring procedure, extended in time which leads to Ten Plagues; a series of miraculous events which we commemorate to this day at occasion of Seder.

## B SPECIFIC

- 1 while all these events come into being, wish to concentrate on reason for exodus which God gives; this is of more than casual interest.
- 2 the obvious reasons are to be seen in terms of Moses but not in terms of what God asks of Pharaoh.
- 3 Moses wants people released because of the heavy burdens they bear but God's point of view is diff.
- 4 he does not want them freed bec. of Covenant, that a special relationship exists betw. Him & people of Is
- 5 nor, to fulfill promise He made re: Land and a higher purpose for Is.
- 6 nor, because slavery is evil of & by itself. These reasons are not mentioned by the Almighty.
- 7 Rather: let my people go, THAT THEY MAY SERVE ME.  
this is the primary consideration

## BODY

## A OBLIGATIONS

- 1 how "serve" God?
- 2 by meeting our obligations vis-a-vis responsibilities imposed upon us shortly after the exodus.
- 3 living by ideals and principles, strengthening Jud. at home and abroad, supporting cultural endeavors.
- 4 services: prayer, attendance, Synagogue
- 5 Mitzvohs: toward God by righteous living and sincerity of heart and commitment of spirit
- 6 laws and commandments to the degree they apply to us in modern days
- 7 in this manner, Judaism has a meaning for us and we "serve" God by following His dictates

## B TEN COMMANDMENTS

- 1 while first portion of obligations was toward God, second area of concern lies in our relationships to Man.
- 2 social consciousness to do that which is right and proper, decent and wholesome toward all His children and not to be exclusive in view of our own prejudices
- 3 there are other people on face of the earth: Jew & Gentile, Asian, African and western peoples not of our persuasion or area of origin right here in our own neighborhood.

the conflicts between labor and management in our time and even right now in our city, only highlight our obligations toward our fellow man

- 4 to achieve for society of which we are a part not simply that which is best for us But for all men.

C SERVE IN SLAVERY

- 1 why, again, was God so concerned that we should leave Egypt in order to serve Him and why was no other reason given?
- 2 seems obvious to me: can not serve Him in slavery. Unless man is free both in body and spirit, there is no opportunity to worship Him
- 3 since worship requires a fullness of giving, a completeness of devotion, a wholeness of ~~xxxx~~ commitment
- 4 therefore, a man who is enslaved can never fully be a part of the worship service.
- 5 it is in this light that we see why God insistence on freedom showed no other related reason: only when they people were free to worship Him, would all other consequences follow suit.

CONCLUSION

A GENERAL

- 1 in this instance, as in others, freedom in worship was considered most important and was the most vital reason
- 2 not ideas and reasons which may seem proper to us in our time but the essential came first and foremost
- 3 not a covenant, a Promise, a way of life but worship would lead to service and all else was secondary

B SPECIFIC

- 1 in this light we see wisdom of Torah portion and relationship between God and Israelites could only come to fore, once freedom had been established.
- 2 it was true then and it is true in our own time. May we also, always, be free to serve Him; we and all the peoples on the face of the earth.

AMEN .

EXEMPTIONS FOR SABBATARIANS

UNDER THE

NEW YORK STATE SUNDAY LAW

\*

\* A FACT SHEET \*

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NEW YORK CITY COMMITTEE ON JEWISH AFFAIRS  
Room 1530 - 55 West 42nd St.  
New York 36, N.Y.

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January 1963

EXEMPTION FOR SABBATARIANS  
IN THE NEW YORK STATE SUNDAY LAW

A FACT SHEET

Every state in the Union except Alaska has some law restricting Sunday activity in one form or another. In twelve states these restrictions do not affect either labor or the sale of merchandise on Sunday. In the remaining 37 states, however, there are sharp restrictions on commerce on Sunday. Of these, 31 states also restrict work or labor on that day.

The New York Sunday Law

Article 192 of the New York State Penal Law makes it a crime for persons to perform work or labor or to conduct business on Sunday. However, it contains so many exemptions as to constitute a virtual crazy-quilt of regulations without trace of rhyme or reason. For example, a New Yorker may on Sunday buy bread but not uncooked meat; milk and fruits but not vegetables; buy beer (after 1 p.m.) but not butter; pipe tobacco but not a pipe; newspapers but not books; gasoline, oil, tires but not batteries.

The law-abiding citizen may sell personal property but not real property; see a movie (after 2 p.m.) but not attend a public dance; watch a ball game but not a bicycle race; patronize a delicatessen but not a barbershop.

Section 2144 of Article 192 provides that "it is a sufficient defense to a prosecution for work or labor on the first day of the week as holy time, and does not labor on that day, and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as holy time."

This exemption, however, has been held by the state's highest court to be limited to work and labor, and not to apply to public

sale or offering for sale. The law thus works a special hardship on Sabbatarian merchants -- Orthodox Jews, Seventh Day Adventists, and others -- who close their stores in observing Saturday as their religious day of rest. In his dissenting opinion in the U.S. Supreme Court decision of 1961 upholding the constitutionality of Sunday law, Justice Potter Stewart described the Pennsylvania Sunday law, which is similar to the New York statute, as "a law which compels an Orthodox Jew to choose between his religious faith and his economic survival. That is a cruel choice." To which Justice William O. Douglas added: "When these laws are applied to Orthodox Jews or Sabbatarians, their vice is accentuated. For the economic pressures on these minorities... there is no recourse."

But if there appears to be no discernible pattern in the writing of the Sunday law, there is a definite pattern in its enforcement. Summonses have been issued almost exclusively against small merchants, many of them Jewish. Big business in New York has been immune. Thus, although the law gives no exemption to radio and television broadcasting on Sunday, no broadcaster has ever been prosecuted. Newspaper staffs work on Sunday, department stores take telephone orders on Sunday, movie theatres open before 2 p.m. on Sunday, museums and libraries are open on Sunday -- all in violation of the law. Yet, out of 30 of the city's largest business firms that conduct Sunday operations, none ever received a summons for violating the Sunday law, according to sworn testimony at a hearing in a Sunday law test case sponsored by the American Jewish Congress in December, 1962.

During the year 1961, 19,914 defendants were arraigned in the former Magistrates Court (now the Criminal Court) for "Sabbath breaking," an increase of 5,137 over the previous year and an increase from 2,186 in 1952. Sunday law violations constituted the second largest single category of misdemeanors brought before the courts, being exceeded in

number only by vehicle and traffic law violations.

Many judges, recognizing the inequity of the present law, particularly in its application to Sabbatarians, have dismissed charges after assuring themselves that the defendant is a Sabbatarian, or have accepted pleas of guilty and have imposed suspended sentences. However fair these dispositions may be, the defendant is burdened by the necessity of appearing in court, often finding it necessary to close his place of business for that purpose.

#### Organizations Favoring a Fair Sabbath Law

Proposals for a fair Sabbath law that would exempt persons who observe a day other than Sunday as their religious day of rest have gained wide support throughout New York State. Almost every Jewish organization in New York City has supported amendment of the Sunday Law. These organizations represent not only Jews who themselves observe the Sabbath but also others, men and women motivated by a respect for a Jewish tradition, they themselves may not observe, and by a concern lest those who do observe the tradition be made to suffer economic loss on that account.

Similar considerations have also led the New York State Council of Churches, the Protestant Council of Greater New York, and spokesmen for the Seventh Day Adventists and the United Presbyterian Church to speak out in favor of such legislation. Support has been expressed, as well, by leading legislators and by departments of the State government, including the Department of Labor and the Attorney General.

Governor Rockefeller has indicated that he is seeking a basis for a bill which would exempt Sabbatarians. The 1962 State Democratic Convention adopted a platform plank

supporting "fair treatment to those who observe their Sabbath day on a day other than Sunday." At a hearing conducted by the Assembly Codes Committee early in 1962, 24 legislators and 34 religious community leaders representing more than 50 organizations supported Sabbatarian exemption legislation. Only one spokesman, representing the State Catholic Welfare Committee, opposed any change.

#### The Situation in Other States

There are now at least a dozen states that exempt Sabbath observers both in regard to "labor" and to selling or offering for sale. (They are: Connecticut, Illinois, Indiana, Kentucky, Maine, Michigan, Nebraska, Ohio, Oklahoma, Virginia, West Virginia and Vermont.) Most of these exemptions have been provided during the past ten years through amendment of existing Sunday laws.

The exemptions vary. In Indiana, the Sunday laws do not affect those who "conscientiously observe the seventh day of the week as the Sabbath." In Connecticut, a Sabbatarian is not liable to prosecution if he refrains from secular business and labor during the period from sundown Friday to sundown Saturday and filed written notice of his belief with the prosecuting attorney, providing he shall not disturb any other person who is attending public worship. In Kentucky, the Sunday Law is inapplicable to a person who observes one day in each seven as a Sabbath. In Vermont a person who closes his place of business pursuant to his religious requirements for a full 24 hour period other than that between 12 p.m. Saturday and 12 p.m. Sunday is exempt from the law. In Maine, Michigan and Oklahoma, the statute is inapplicable to Sabbatarians so long as there is no disturbance of other persons.

#### The Proposal Favored by Jewish Organizations

Several alternatives have been suggested for the relief of Sabbatarians in New York. The simplest solution, which is the one preferred by Jewish groups actively concerned with the Sunday law problem, would be an amendment to Section 2144 to extend the present exemption for work and labor to all activities of Sabbath observers. This amendment would have statewide application.

A second solution would grant local communities the option of enacting their own laws or ordinances granting exemptions for Sabbatarians. This solution, while not as broad as a statewide exemption, has the advantage of allowing local communities where need requires to adopt exempting legislation, while permitting other communities which may not require such exemptions to continue as before. The disadvantage is that in a community with only a few Sabbatarians, the chances are slight that legislation would be adopted permitting such free exercise of religious belief. This local option alternative must be regarded as less desirable than the statewide exemption.

A third alternative would grant exemptions to cities of more than a given number, such as 500,000 or 1,000,000 population. This would cover New York City but would fail to protect the rights of those Sabbatarians living in smaller communities. Certainly fairness requires that in the enactment of legislation protecting religious liberty, all Sabbatarians should be accorded equal treatment and equal opportunity for exemption.

#### The Supreme Court Ruling

On May 29, 1961, the U.S. Supreme Court upheld the constitutionality of the Sunday laws of Maryland, Massachusetts and Pennsylvania. Four cases were heard. Two of these involved

discount houses open seven days a week. Here the Court ruled 8 to 1. The other two cases involved Orthodox Jewish merchants who closed their stores on the Jewish Sabbath. Here the vote was 6 to 3, Justice Warren ruling for the majority that while the original intention of Sunday laws was to aid religion, "as presently written and administered, most of them, at least, are of a secular rather than a religious character." Justice Warren recognized that Sabbatarians were "burdened economically by the State's day of rest mandate," but held nevertheless that the statutes were constitutional even against Sabbatarians.

Despite this finding, however, the court did not slam the door shut on all future legal attacks on blue laws. Particularly significant, it was felt, was Chief Justice Warren's opinion to the effect that:

"We do not hold that Sunday legislation may not be a violation of the 'establishment' clause if it can be demonstrated that its purpose -- evident either on the face of the legislation, in conjunction with its legislative history, or in its operative effect -- is to use the State's coercive power to aid religion."

Perhaps the most significant -- and hopeful -- aspect of the Supreme Court decision was contained in Justice Warren's comment on the question of exemptions to Sunday laws for Sabbath observers:

"A number of States provide such an exemption," the Chief Justice ruled, "and this may be the wiser solution to the problem."

January 28, 1963

Dear Colleague:

We have good reason to be proud of the role we Rabbis have played in alerting and urging our congregants to act on matters affecting the status of Negroes, etc. in achieving equal rights.

In New York State, Sunday laws are a crazy-quilt pattern of inconsistency and discrimination. Jews and others who observe Saturday as their Sabbath are often fined for violating the Sunday Law if they open their stores on that day.

A massive co-ordinated effort by representative Jewish organizations under the name of the New York City Committee on Jewish Affairs--in which the NYBR is actively involved--has been working for months to secure Governor Rockefeller's support, that of his lieutenants and the legislators of both parties for a revision of the Sunday Laws.

We were disappointed when the Governor did not include such a recommendation in his annual message to the Legislature. The Catholic Church is openly against any change. The State Council of Churches, on the other hand, has supported our position.

Our people must communicate with their legislators, as well as the Governor, preferably by letter. To publicize and emphasize this effort, the Executive Committee of the NYBR has designated Friday, February 8 and Saturday, February 9, as Fair-Sabbath Sabbath. If you wish this legislation to have any chance of success, we must unitedly speak in one loud and clear voice. Speed is of the essence!

To bring you up to date on the background and developments of this program, you have received:

1. A detailed fact sheet for your information.
2. A single fact sheet for mass distribution to your congregants. (Send us an order for your needs.)

Enclosed are:

1. Three sermonettes by our distinguished colleagues -- Rabbis Sol Roth, Harold Saperstein and Baruch Silverstein.
2. A post-card to return to us with the information requested.

In anticipation of your interest and cooperation, I am

Sincerely,

Rabbi Alfred L. Friedman,  
Legislative Chairman

Ortho Jews, other Sabt here problem  
w/ S. Sund Closing Laws = no business  
Ortho, others not many but <sup>to them</sup> crucial  
In after year, effort made in legal to is this  
church for keeping which in ~~the~~ Sund  
lost & of C is this  
not a simple, basic law but  
exceptions

History: 1695 ~~in Va~~ = 1612 in Va  
Now This not a case here but = mole hill  
2nd largest cases of misdemeanors  
Ortho Jew drove betw Kel & 2nd arrival  
spec when in federal stores, Sat. business: 50% of weekly income  
Jews: Sabt = self-sacrifice: double punishment  
rather than finding solution

Rockefeller wants to seek means to end inequity, but no success  
1962 State Dem that from depleted measure in plank  
implies: deviants from norm must adjust & comply  
this - dangerous principle

we can't afford 2nd class citizenship in this  
area, as it did not, will not. Can not in  
issue of Sep of Ch. State  
why no solution yet? Bec. people not suff. concerned  
sit-ins? Talked about: all parties.  
to call issue to the fore  
To share our role is cardinal precept of Judaism  
we deserve fair hearing  
judgment  
at hands of our fellow Americans.

## THE LAND OF OPPORTUNITY

By Rabbi Sol Roth, Atlantic Beach Jewish Center, Atlantic Beach.

I. The idea that is central to the first portion of the Book of Exodus is the idea of freedom. In this week's portion that freedom is celebrated in song. The reason for this celebration is not immediately obvious. The achievement of freedom was followed by forty years of hardships on the desert and by a struggle to inhabit the land of Palestine. Freedom does not itself provide the blessings of achievement, happiness or tranquility. Its sole objective is to provide opportunity and that is cause enough for celebration.

This idea is also echoed in the Declaration of Independence. Its most popular phrase is: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness." What the Declaration stresses is not an equal right to happiness but an equal right to its pursuit. This interpretation was also formulated by Franklin D. Roosevelt. He said in a prayer which he delivered publicly: "Grant us a common faith that man shall know an equal opportunity and an equal chance to do his best, not only in our own lands but throughout the world". This is the concept of freedom to the American and the Jew.

Why is the concept of opportunity so crucial to democracy?

II. Opportunity makes possible growth through self-fulfillment and, therefore, human happiness.

Man values his achievements more highly than his possessions. The Talmud teaches that the human being prefers one bushel of fruit produced by himself to nine that belong to others.

A man who has written one book wishes to write another. One who has invented one machine wants to invent another. A person who has earned a million dollars wants to earn another million, etc. Why? Obviously because the process of life is a process of growth. It is in growth that the human being discovers happiness and only opportunity provides him with the possibility of development.

III. Opportunity makes possible the strengthening and the enrichment of the life of society.

Only a totalitarian state would expect of its citizenry uniform behaviour as if all men were cast in a single mold. A democracy must endorse the idea of cultural pluralism. If the idea of the melting pot implied that all immigrants when they entered the United States were to recreate themselves into a form that supposedly was uniquely American, then this idea is not really consistent with the principles upon which our nation is based. For by providing different groups of immigrants who originated from different cultures and who endorsed different religious faiths, the opportunity for cultural and religious self-expressions, these different peoples were enabled to make their contribution to the life of American democracy.

IV. Therefore, for the sake of both the individual's happiness and the health development of our society, our government must provide such conditions as will guarantee to all its citizens an equal opportunity for religious and economic self-expression. (At this point the problem of the Fair-Sabbath should be discussed in detail.)

CONCLUSION: The concept of democracy is an ideal which though not yet fully embodied is constantly being approached in the American way of life. In recent years our nation has made considerable progress towards the fulfillment of our political ideal. The Fair-Sabbath Law is another area in which steps should be taken in order to bring our American way of life closer to the realization of that ideal cherished by all who share in the spirit of America.

## A FAIR SABBATH LAW - THE RESPONSIBILITY OF ALL

By Rabbi Harold I. Saperstein, Temple Emanu-El of Lynbrook.

In this week's Torah portion we read that when Amalek fought against Israel, Moses ascended the mountain and raised his hands to heaven. And when his hands became heavy and his strength failed, Aaron and Hur supported him, "va-y'hi yadev emuna". Moses inspired his people to turn to God as the source of strength. But he could not fulfill this task unaided. He needed the assistance of those who would hold up his hands so that through them "emuna" faith and steadfastness might be brought to his people.

We are called now to uphold the hands of fellow Jews who are faithful observers of the traditional Sabbath. The N.Y. State Sunday Closing Laws prohibit business from being conducted on Sundays. There are various exemptions, for theaters and sports events, for beer and newspapers, but none is made for those who observe a day other than Sunday as a sacred day. Over the years there have been various attempts in the State legislature to develop a Fair Sabbath Law which would allow this exemption. It would seem to be required by principles of justice and equity. Yet year after year passes and no action has been taken. Why this delay? Simply because we have failed to accept this as our responsibility. People have not shown sufficient concern. We have failed to support the hands of those who seek to observe the Sabbath in accordance with their conscience.

Those directly concerned are chiefly orthodox Jews and members of certain Protestant sects who observe Saturday as the day of rest. They are not very numerous. But to them it is a crucial problem. To them the traditional observance of the Sabbath is a matter of deepest conviction.

In the Sedra we deal with the prohibition to collect Manna on the seventh day. In the Midrash to this passage, Rabbi Levi says, "If Israel would observe the Sabbath properly for even one time, the Messiah would come. Why? Because it is equivalent to all the commandments". The Saturday Sabbath observer, who is compelled by law to keep his business closed on Sunday, is placed in a painful dilemma. On the one hand he is pressured to violate his conscience; on the other to compete with an impossible handicap. There is no justification for such treatment. The right of conscience is man's most sacred heritage.

The problem however does not concern only those directly involved. It is a challenge to every Jew - regardless of his personal philosophy or the branch of Judaism to which he adheres.

The technical justification for Sabbath laws in recent years has been the exercise of the police power - namely, the need to safeguard the morals, health and welfare of the people. However any objective study of this legislation indicates its basic religious motivation. The first such law was enacted in 1612 in Virginia, where it was decreed that those who did not attend divine services on Sunday morning and afternoon would lose their week's provision for the first offense, be whipped for the second and be put to death for the third. The whole tenor of restrictive Sunday laws has an implicit principle - namely that America is a Christian country. It is implied that the observance of the Sunday Sabbath is right and true, and that those who observe any other day are deviants who must adjust.

This principle is a dangerous one. We fought the matter of the school prayer, though the prayer itself was innocuous, because it established a principle. We must join in this struggle also because its principle undermines our position. Where religion is concerned, statistical questions of majority or minority are not important. All religions must be equal in America. If we fail to challenge the assumption that the United States is a Christian nation, we voluntarily accept a

second-class status.

The problem, viewed in this light, becomes a matter of responsibility not only for all Jews but for all Americans. Fundamental values of Americanism are at stake - fair play, equality before the law, separation of church and state. The Supreme Court has stated in the Everson case "We have staked the very existence of our country on the faith that complete separation between the state and religion is best for the state and best for religion". Exemptions such as we seek have been incorporated into the laws of many states. Studies have shown that subsequently there was no diminution of religious observance on the part of those who keep the Sunday Sabbath. To refuse such exemption is an infringement on the right of conscience of those who observe another day as their day of holiness.

Religious freedom is one of the great glories of our country. We are justly shocked when in Soviet Russia the free exercise of religion is hampered or prohibited in the name of a national atheistic philosophy. Is there any greater moral ground for hampering or prohibiting the observance of one religious group in the name of another religious group or even under the transparent device of protecting the welfare of all people. U

We must uphold the hands of all who observe the Sabbath that they may be true to conscience without undue sacrifice, that our own position may be strengthened and that America be kept true to its highest ideals.

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"SIX DAYS SHALL YE GATHER THE MANNA"  
(Exodus 16,26)

By Rabbi Baruch Silverstein  
Temple Emanuel - Brooklyn, N.Y.

- I. Admonition to observe the Sabbath found not only in the Ten Commandments.
- A) Mentioned also in connection with specific instances, like:
- 1) The building of the Tabernacle (Exodus 31)
  - 2) Mekoshesh Eitzim (Numbers 15)
- B) But nowhere in the Bible does Sabbath observance receive so much emphasis as in the Chapter dealing with the Manna. Chapter XVI of Exodus interspersed with repeated warnings not to violate the Sabbath.
- 1) Verse 5.
  - 2) Verse 23.
  - 3) Verse 26.
  - 4) Verse 29.
  - 5) Verse 30.
- II. Reason for repeated warnings to keep the Sabbath - understandable.
- A) "Earning a livelihood is as difficult as the splitting of the Red Sea"
- 1) In no other area are man's honesty and integrity subjected to such severe tests as in the field of economic pursuits. ✓
  - 2) Similarly, no other area presents as many powerful pressures to violate the Sabbath as the field of economic pursuits. ✓

B) Commenting on the verse: "That I may test them whether they will walk in my law or not" (Ex 16,4), Rashi says: "I will test them...whether they will go out to gather the Manna on the Sabbath".  
(She'lo yeitzu lilkot b'yom ha-shabos)

III. But struggle for economic security is so fierce that admonition alone is not sufficient. The temptation to look for Manna on the Sabbath was so great that even persistent warnings might have been disregarded.

A) Bible, realizing this natural and understandable tendency, includes with each admonition a Divine promise that the obedient observer of the Sabbath will not be made to suffer, and that he will receive on the sixth day a double portion: "Lechem-mishneh".

- 1) "And it shall come to pass on the sixth day .... and it shall be twice as much as they gather daily". (Ex. 16,5)
- 2) "And it came to pass that on the sixth day they gathered twice as much bread, two omers for each one". (Ex. 16,22)

B) The violators of the Sabbath were not allowed to enjoy unfair advantages over their observant associates.

"And it came to pass on the seventh day, that there went out some of the people to gather Manna, and they found none".

#### IV. Application

- A) 1) American free enterprise and the competitive system of our economy have always exerted great pressure on Sabbath observance.
- 2) In addition to that, Saturday has become the "shopping day" of the week, often accounting for 50% of the entire weekly income. }
- 3) To keep business establishments closed on Saturday requires a great measure of self-sacrifice. Sabbath observance may impair person's capacity to meet competition and to secure his economic survival. ✓
- B) And yet, in spite of these obstacles and pressures, many Jews are meeting the test of  
"Lo yeitzu lilkot b'yom ha-shabos"
- C) But, unfortunately, these business-men are penalized seriously.
- 1) They lose the thriving business of Saturday.
  - 2) In addition, they are forced to keep closed also on Sunday.  
(Double punishment instead of Lechem-mishneh)
- D) Suggested solution to allow Sabbath observers to keep establishments open on Sunday.
- 1) It removes partially these shortcomings and penalties.
  - 2) It is also in keeping with American time-honored traditions of
    - a) Equality of economic opportunity.
    - b) Complete separation of Church and State.

Exemption for Sabbatarians  
in the New York State Sunday Law

- An Essential Fact Sheet -

Present Unfair Law

Article 192 of the New York State Penal Law makes it a crime for persons to perform work or labor or to conduct business on Sunday. This statute, which dates back to the year 1695, has since that time acquired many exemptions. For example, a New Yorker may on Sunday buy bread but not uncooked meat; milk and fruits but not vegetables; beer (after 1 p. m.) but not butter; pipe tobacco but not a pipe; newspapers but not books; tires but not batteries.

Penalty for Religious Observance

The law works a special hardship on Sabbatarians - Orthodox Jews, Seventh Day Adventists, and others - who keep another day as their religious day of rest. In his dissenting opinion in the U.S. Supreme Court decision of 1961 upholding the constitutionality of Sunday law, Justice Potter Stewart wrote: "Pennsylvania has passed a law which compels an Orthodox Jew to choose between his religious faith and his economic survival. That is a cruel choice." To which Justice William O. Douglas added: "When these laws are applied to Orthodox Jews or Sabbatarians, their vice is accentuated. For the economic pressures on these minorities .... there is no recourse."

How it is Enforced

Such recourse does exist, however, in the proposal to grant a Sunday-law exemption to those who observe a Saturday Sabbath. The New York law exempts Sabbatarians from Sunday labor, but this exemption does not apply to public sale or offering for sale. Thus, thousands of small merchants in New York who are observant Jews or Seventh Day Adventists and who close their stores on Saturday must suffer the economic loss of closing Sunday as well. And it is these small merchants who have been the major targets of police enforcement of Sunday laws. Nearly 20,000 defendants were arraigned in New York City courts for Sunday law violations in 1961 - almost all of them small merchants. Out of 30 of the city's largest business firms that conduct Sunday operations -

- continued on other side -

NEW YORK BOARD OF RABBIS  
10 East 73rd Street  
New York City

newspapers, radio-TV networks, department stores, sightseeing tours, chain newsstands - none ever received a summons for violating the Sunday law, according to sworn testimony at a hearing in a Sunday law test case sponsored by the American Jewish Congress in December, 1962.

#### How to Eliminate the Penalty

There are now at least a dozen states that exempt Sabbath observers both in regard to "labor" and to selling or offering for sale. (They are: Connecticut, Illinois, Indiana, Kentucky, Maine, Michigan, Nebraska, Ohio, Oklahoma, Virginia, West Virginia and Vermont.) Several alternatives have been suggested for the relief of Sabbatarians in New York. The simplest solution, which is the one preferred by Jewish groups actively concerned with the Sunday law problem, would be an amendment to Section 2144 to extend the present exemption for work and labor to all activities of Sabbath observers.

#### Who Supports an Equitable Amendment

Proposals for a fair Sabbath law that would exempt persons who observe a day other than Sunday as their religious day of rest have gained wide support throughout the State, not only from Jewish organizations, but also from the New York State Council of Churches, the Protestant Council of Greater New York, the Seventh Day Adventists, United Presbyterian Church, leading legislators and departments of the State government, including the Department of Labor and the Attorney General. Governor Rockefeller has indicated he is seeking a basis for a bill which would exempt Sabbatarians. The 1962 State Democratic Convention adopted a platform plan supporting "fair treatment to those who observe their Sabbath day on a day other than Sunday." At a hearing conducted by the Assembly Codes Committee early in 1962, spokesmen for more than 50 organizations supported Sabbatarian exemption legislation. Only the State Catholic Welfare Committee opposed any change.

## COMMENTS AND REFLECTIONS

## CONTROVERSY OVER THE JEWISH CENTER

In an American Jewish community which by now has become accustomed to conflict and rivalries, still another form of competition has developed in recent years. This time it is the dispute between the synagogue and the Jewish Center movement which has come to the fore. In the Winter-Spring 1962 issue of *Conservative Judaism* there appeared several articles dealing with the Jewish community Center. These caused an eruption of a long-smouldering controversy which is now assuming volcanic proportions.

The authors of these articles criticize the Jewish community Center for its lack of Jewishness in program content and policy. They feel that the professionals of the Center are not adequately prepared in Jewish background and insufficiently committed to Jewish life. They suggest that, since the Jewish Center does not contribute to the flowering or continuity of Jewish life, Jewish federations should withdraw funds from Centers and reassign these funds to synagogues for work with younger people.

The leaders of Jewish Centers, on the other hand, deny the premise that they are not Jewish enough. In an impassioned talk at the last National Conference of Jewish Communal Service, Sanford Solender, Executive Director and Vice-President of the National Jewish Welfare Board, took great pains to stress the essential Jewish character of the Center and the growing emphasis on Jewish cultural programs. He made the further point that "Center memberships typically conform to the cardinal Center principle of inclusiveness of all segments of the community. Persons of every religious denomination, those who are secular Jews (emphasis mine—J.T.Z.) and persons of every ideological persuasion and organizational interest in Jewish life are members of Centers." He contends that the Jewish Center must be the meeting point of the entire Jewish community and challenges the attempt of the synagogue to usurp control of Jewish institutional life.

There can be little doubt as to where many of us who are secular Jews will stand in this controversy. Whether he belongs to a temple or not, a Jew must be able to find interests in Jewish life which are not essentially based upon synagogal identification. For we are opposed to the concept that the synagogue must become the all-encompassing institution in Jewish life.

There is for us the further question as to whether the Jewish Center does adequately provide such an opportunity for the activity of the secular Jew, with the emphasis in some Y's on religious education and even religious practices, to the almost total neglect of Yiddish folk-culture. If the Jewish Center is to be the "all-

inclusive" cultural and social headquarters of the community, then the Center needs to be open and available to the secular Jewish sector for all its activities. And whether or not there exists in the community an Arbeter Ring Center or other secular Jewish Center, it may be wise for non-synagogal Jews to involve themselves in the life of the Jewish Center by active participation not alone in reaping of its benefits but in helping to maintain it and to further encourage its Jewishness.

Similarly we need to resist the attempt of any one ideological or religious grouping to monopolize and control the institutions of communal life, for the very strength and vitality of our American Jewish community lies in its acceptance of the varying points of view of its component segments.

J. T. Z.

## ACT OF UNKINDNESS

In the year 1930 Chaim Nachman Bialik, the pre-eminent Hebrew poet of modern times, delivered an address in the city of Kovno, the capital of Lithuania. The address dealt with the question of Hebrew and Yiddish as Jewish languages, extolling Hebrew at the expense of Yiddish. This happened over three decades ago, and although the far-sighted could already discern threatening clouds, it was still before the rise to power of Hitler and his gang of murderers, before the extermination of the Sacred Six Million, before the destruction of the East-European Jewish community with its culture, its traditions, its unique style of life. In Poland alone, there were almost four million Jews, and hundreds of thousands in Romania, Hungary, the Baltic countries, and over three million in the Soviet Union where Yid-

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POINT OF VIEW

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dish still had some recognized legal status. The "war of languages" (Yiddish and Hebrew), was still going on, and Hebrew literature, though impressive and of high merit, could not vie with Yiddish literature either in scope or quality, and surely not in popular appeal.

What Bialik said in Kovno in 1930 was hardly characteristic of his general attitude toward Yiddish. Bialik not only translated some of his poetry into Yiddish but he wrote occasionally in Yiddish, both verse and prose. He was never thought of as a bitter foe of Yiddish *as such*, as were, for example, Achad Ha'Am and Joseph Klausner. There was a simplicity about Bialik, a sympathy for the common folk, that precluded such sharp opposition to Yiddish. The 1930 address was a polemical essay that had a special significance in the context and circumstances of the period. It is interesting to note that it was not included in Bialik's collected writings which appeared in 1933 on the occasion of his sixtieth birthday, though other items of a polemical nature on a number of matters were included.

And now in 1962, chronologically just three decades later, but in terms of Jewish martyrdom and suffering as well as achievement, a veritable age later, a journal in New York, published neither in Hebrew nor Yiddish, deemed it expedient to bring Bialik's article with its death-sentence for Yiddish to the attention of its readers by translating it for them from . . . Yiddish. This is the crowning irony of it, and the unkindness of it. Bialik delivered his address *for* Hebrew and *against* Yiddish at a juncture in our history when Hebrew was waging its battle for recognition as a language of daily speech, for a place in the Jewish *present* and not only in Jewish eternity. He was proclaiming the impending demise of Yiddish, but he was pronouncing it in Yiddish, not in Russian or Polish or Lithuanian to an audience that did not care.

Bialik's address, translated from the Yiddish, appeared in the October 1962 issue of *The Jewish Frontier*, at a juncture in our history when the lot of Yiddish is not too joyous, when it is fighting for its existence not only as a language but as the repository—no, as the melody, the *niggun*—of the East-European milieu with its values in their heights and depths. It was Chaim Weitzman, the first president of the State of Israel, who referred to Hebrew as *lashon kodesh*, holy language, and to Yiddish as *lashon hakdoshim*, the language of the holy ones, of the martyrs. In the perspective of the three decades since Bialik's address, in the light—and darkness—of what has happened since 1932 to the millions who spoke Yiddish, *lashon hakdoshim*, the publication in 1962 of Bialik's address is, at the mildest, an act of unkindness. Despite Bialik's prediction, in a mood of pessimism or perhaps antagonism, and despite *The Jewish Frontier's* "second edition" of it, Yiddish refuses to perish, and as the *niggun* of a total Jewish civilization, the East-European milieu, is indispensable for continuity and wholeness in Jewish existence everywhere, and in the State of Israel too.

I. K.

## THE HERB HILL CASE

Herbert Hill is the embattled Labor Director of the NAACP. So zealously does he pursue his objectives, to obtain complete, definitive equality of opportunity and status for Negroes, that he has come to be most impatient with those from whom he expects the most cooperation—labor leaders, and not just any labor leaders, but those of his own socialist background, and further than that (as it appears), those who are Jewish and consciously so.

To show how good and mad he is he picks the one union which has had the best reputation in the field of civil rights, as it has in other fields of social progress—the ILGWU, and its president, David Dubinsky. Hill's aim is to burst the bubble of this reputation to show that despite the public image of the ILG, colored people are still the underprivileged ones in it. His charges—as made in the Powell-Zelenko hearings—are exaggerated to the point of downright lies, as demonstrated in a recent analysis made by the Jewish Labor Committee (available on request). Yet there is definite truth in the more reasonable and unembroidered contention that the Negroes and Puerto Ricans have failed to attain the positions of leadership in the union proportionate to their number in it. The question is why, and is it the fault of the union or of some other condition.

This matter is taken up in the J.L.C. analysis. One point is especially illuminating. After giving some figures to show that Negro and Spanish-speaking ILG members are shop-chairmen, business agents, and organizers to a substantial (if still disproportionate) degree, it cites: "Of the 230 students admitted to the ILGWU Training Institute—a full-time one year training course, which guarantees the student paid employment on the staff of the ILGWU—30 were Negro and Spanish-speaking. Of the Negro and Spanish-speaking applicants, 1/3 were admitted to the Institute, whereas only 28% of the other applicants were admitted. In the Institute, where students were actively solicited by the union, a far higher percentage were Negro and Spanish-speaking than in the officers qualification courses, which depended on volunteers."

Here, it should be obvious, is the nub of it. The union solicited a higher percentage of Negro and Puerto Rican people where the initiative was the union's, than in the case where the initiative was the member's. In the case of the officers qualification course, it is a required form of training for those who wish to run for office and *is open to all 2-year members*.

This underscores that Negroes do not as yet take full advantage of opportunities as much as they might. Whatever historical and social reasons may underlie this, it is no service that the Herb Hills perform for them when they put the blame so heavily on those Hill contends are not extending themselves sufficiently and disproportionately in behalf of the Negroes. What he wants is, in a strong sense, reverse discrimination. This is otherwise called patronization. For the individual Negro this may be good—it pushes him ahead of others, but for the group it can be demeaning and demoralizing.

W. S.

# "Closed for the Holidays"

by Dr. Emanuel Patt

A popular anecdote tells about three Rabbis who were boasting of the latest reforms in their respective temples. One related that the temple opened a smoker's lounge right behind the sanctuary for the Sabbath congregants; the other said that his temple maintained a snack bar for the starving members during Yom Kippur. And the third one explained that prior to Rosh HaShanna and Yom Kippur the trustees of his temple put up a sign: *Closed For The Holidays!*

This anecdote, good for a few chuckles at the expense of ultra-reform temples and synagogues, stops being funny when you suddenly realize that it "fits" disturbingly well many so-called "secular Jews." Let's omit from our consideration the "fringe Jews" who have only recently and reluctantly discovered their Jewishness and who are not allowing themselves to become involved too deeply. Instead let us concentrate on some of our best friends, good and proud Jews, brought up in the labor movement, sons and daughters of our most active people, old graduates of our Arbeter Ring schools, Old YPSlites (YPSL-Young People's Socialist League), devoted idealists, our most loyal co-workers.

## Negative Secular Jews

They are an important and valuable part of our secular sector. But—they are *negative secular Jews*. "Closed for the holidays" is exactly what they are doing: they do not show up in their offices or stores on Rosh HaShanna, Yom Kippur, the first day of Passover—the "recognized" Jewish holidays. Their children are absent from school: four days on Passover, four days on Sukkoth, also on Shavuoth.

But there is no trace of a Jewish holiday in their homes! At home these are regular weekdays. The same parents, who allow their children to play legalized hookey from school, will vehemently declare that they are against the introduction of Jewish holidays in the Arbeter Ring schools. These holidays should be *explained* (historical background, interesting folk-customs, and so forth), but heaven forbid — *not celebrated!* They will, of course, send out dozens of New Year cards (and gifts) during

the Christmas season; but not *leshono tovo* cards! This is not *our* New Year! Should the Arbeter Ring shule (school) send out such cards or, even worse, give the children *Simkhas Torah* flags—why they would certainly raise their voices in protest.

The eight candles of the Menorah are all right. So are the six candles at the Ghetto Memorial. And the two candles in a night club create such a festive mood; so let the children have a candle-lit "cabaret night" in summer camp—by all means! But two candles on Friday at a festive gathering of the children in the Arbeter Ring shule must be snuffed out! This is the dangerous intrusion of religion! This is incompatible with secular Judaism!

They are also dead set against "secular Bar Mitzvahs." They will, of course, go to all the religious Bar Mitzvahs of the sons of their friends and relatives, don the *yarmulka* and listen to the *Haftorah* and the "speech" (memorized from a record); they will partake of the disgustingly rich "smorgasbord" and the still richer dinner; they will leave the proper check—but try to mention that our people should attempt to have a Bar Mitzvah celebration in their own spirit, free from falsehood, from the caterer-inspired antics — and their ire rises! A "sweet sixteen" party for the daughter—by all means; but Bar Mitzvah—never! This is capitulation to the religious adversary, betrayal of the secular principles! (Unless, of course, they have a son of their own . . . then the chances are that they will have the same type of Bar Mitzvah — Rabbi, Haftorah, "speech," hors d'oeuvres and checks . . . "You know, my wife's parents are religious and we did not want to hurt their feelings" . . . )

And so it goes: No! No! to all attempts to introduce elements of form, tradition, holiday spirit; all in

the name of true secularism. But this is a negative, sterile, uncreative, "closed for the holidays" Jewish secularism.

## Traditionalism in Opposing Tradition

How does one explain this persistently negative attitude of some of our most devoted and sincere friends:

*It seems that there are three positions with regard to Jewish secularism. On the one hand, there are those who would eliminate from it anything that bears the slightest relation to religion, thus emptying Jewishness of much of its content. It is against this position that Dr. Patt is arguing, and his own stand may be described as "centrist." He would utilize to the fullest extent the historical, poetic, and cultural elements in the "tradition" without attachment to the tradition as such. There is a third position — that of the editor of this publication — which regards Jewish secularism as continuous with and as an extension of the "Jewish idea," that is, the Jewish religious conception of life, and is secular only in the literal and limited sense of the term—as a concern with the whole world: First, with all of Jewish existence in space and time, in Israel and the "Diaspora," and particularly with Yiddish (the language and literature) which contains the "tears and laughter" of Jewish life in the last millennium; second, with the ideal of democratic, humanist socialism as the modern equivalent of the Prophetic vision and as the modern expression of the age-old Messianic expectancy. This interpretation of Jewish secularism is not representative of the majority of the Editorial Board of Point of View.*

an attitude that has often frustrated attempts to bring more Jewish content and more Jewish form and style into our *shules*, at our celebrations, an attitude that keeps our homes so barren of Jewish elements?

No offense meant. This is not only criticism of others; in the most personal way it is also *self*-criticism. It may sound paradoxical, but the truth is that the very same people who fight so vigorously against the introduction of "elements of tradition" are themselves victims of a rigid traditionalism—which is of very recent origin and is almost completely meaningless. The argument runs thus: This is not *the* Arbeter Ring way . . . It is not this that we learned when we first joined . . . We were taught differently when we studied in the *mittlshule* . . . We could manage without all the present innovations when we attended our Arbeter Ring *shule* . . . What was good for me is also good for my children . . . So the argument goes (except that one does not live any longer on Yiddish-speaking Allerton Avenue, in Williamsburg or Flatbush—where everything was replete with Jewish tradition; one resides now in Bayside, in Westchester, in one of the newest, huge, cooperative housing projects.)

Or a similar falling back on Socialist traditions. Marx and Engels, the Internationale, slogans about class struggle ("the proletariat has nothing to lose but its chains")—these were discarded long ago. Socialist militancy gave way to a very weak and meek liberalism; but the primitive cosmopolitanism—for greater respectability called internationalism or anti-nationalism—has apparently been ingrained too deeply in these young souls. And now it comes to the fore: concentration on matters strictly Jewish is separatism and, it is feared, will isolate us from the community at large. There is strong and sincere admiration for the national mores, habits, dances, customs of all other peoples, even for pagan or idol-worshipping primitive tribes—but this admiration stops at the door of Jewish folk-tradition: here everything is religious and therefore reactionary.

This may also be a pretty good explanation for the extreme coolness and aloofness that some of our friends are showing to the State of Israel. Here is a chance to prove what good internationalists we still are! An independent state is very good for the Algerians and Nigerians, but is a bad thing for the Jewish people. The Islamic States of Pakistan and Morocco are bearers of the world's progress, but the basically secular and labor-oriented State of Israel is being condemned *in toto* because of the concessions given to Orthodoxy.

#### *Rejection Without Humility*

The second explanation is lack of knowledge. Ignorance of matters concerning the Jewish heritage is the general weakness of contemporary American Jewry. This sad phenomenon does not stop at the doors of the Jewish secularist. Here I shall summon a witness: the writer of these lines. Brought up in a markedly secular Jewish home, I knew very little about such simple things as the ritual and ceremony of Jewish holidays. They meant nothing to me. It was only in my middle-age that I found need and interest to probe into this sadly neglected area of my Jewish knowledge. My studies—still, I regret to

say extremely superficial—have opened for me treasures of beauty, of profound symbolism, of wisdom, of fine ceremony, that I am proud to call my own, without the slightest renunciation of my free-thinking, secular way of life. My problem is now not whether these treasures were compatible with my thinking, but how can I incorporate them—selectively—into my present, already well-settled, routine of life.

I can only wish that many of my friends would do the same. Haim Schauss's *Jewish Festivals* and Theodor Gaster's *Festivals of the Jewish Year* can serve as fine introductions. And to be honest—how many of us have in recent years carefully scanned the old "Hagadah" to see what can be incorporated in the "weltleche seder" that has already won admission in many of our homes? There is plenty to choose from . . .

Even the very word "secularism" is a sort of victim of the same ignorance; its meaning has not been adapted to the developments that took place in Jewish life in the last two generations—indeed, in the secular camp itself. Many of our friends, I am sorry to note, are using the phrase "Jewish Secularism"—a literal translation of the Yiddish term "weltlechkeit"—in the archaic, long outgrown form and sense which it had at the turn of the century. They are not aware of the evolution that "weltleche Yiddishkeit" has undergone since then. They are unacquainted with the rich literature that has grown around the very term "weltlechkeit." They are still at the primitive "anti-thesis" stage of Hegelian dialectic in considering secularism mainly as anti-religious, anti-clerical and anti-traditional. The truth is that "weltleche Yiddishkeit" has long since reached the more mature and creative "synthesis"-stage of historical continuity ("hemshech") in trying to bridge the distance between the old times and the new way of life by seeking new forms for the old spiritual values and pouring the new wine of modern thinking into the old vessels of Jewish traditional holidays and customs.

#### *"Inferiority Complex"*

The third explanation that comes to mind is the most painful one of all. It is—fear. The strident militancy of the "extreme" secularists discloses often, upon closer scrutiny, a lack of self-confidence. It is but a cover for inner uncertainty. Very often this type of secularism is a sign, not of strength, but of inner weakness. This is a *scared* Jewishness, and its champions are unwilling to put it to the crucial test of competition with the religious Jewishness. Inwardly, their Jewishness suffers from an "inferiority complex." Our friends are not sure that their secularism can withstand "contamination" with even the slightest traces of Jewishness taken from the Jewish religious past. It will collapse as soon as any traditional elements will be woven into it. The religious elements (such is their subconscious reasoning) are so much more solid, wholesome; hence they must win out in open competition—so let us therefore not risk defeat. They do not believe in the creative powers of their own secular Jewishness. They have no confidence in the ability of a secular Jewish group to select, digest, adapt and creative-

(Continued on page 7)

# Jewish Soviet Life As Reflected in the Jewish Folksong

by ELEANOR GORDON-MLOTEK

In connection with the tenth anniversary of the tragic liquidation of Jewish writers and cultural leaders in the Soviet Union, it seems worthwhile to examine the songs of Soviet Jewry. Since Stalin's death a number of Yiddish songs have reached us and it is interesting to note in what way the songs reflect the fluctuating party-line attitudes.

Up to the end of World War II, Soviet Yiddish folk songs, as most of us are aware, had to be intensely patriotic, extolling the new free land which feared no enemies, and glorifying repeatedly the name of Stalin: "He is the wisest on earth . . ." "the tallest of mountains . . ." "We thank him, we praise him for such a life . . . our beloved friend Stalin." "From all enemies he protects us like a true guardian, like a caressing father." The guardian angel watching over the baby in our old lullabies was transformed into Stalin. E. Zunsner's famous song "Di Sokhe" (The Plow) was changed to:

"Our father Stalin/ The best, free life he gave us/  
I get up at dawn/ My brain needn't worry/ I don't  
have to borrow . . ."

And of course religion and religious symbols were rejected:

"We have no rabbis/ We don't believe in God/  
Strong is our army/ Strong our navy."

After 1946 the Russian Jewish world was silenced. Publications ceased, printing presses closed, Yiddish writers were murdered or died in Siberian prison camps. It was obvious to the government that its solution of the Yiddish problem was final and totally successful. And yet, when a slight thaw in the cold war occurred after Stalin's death, and a Yiddish concert was permitted, it appeared that Yiddish song still lived and possessed a powerful emotional force for Soviet Jewry.

From recordings we noted certain changes and omissions of words and expressions conveying national or Jewish traditional undertones, such as: In M. Gebirtig's "Yankele," the child will "learn well" and not as originally written and known by Jews all over the world "learn *khumeshe* and *gemore*." Omitted in "Reyzele" are the stanzas in which the boy promises to become a good and pious Jew and Reyzele in return will knit him a "t'filin-zekle" with a "mogn-dovidl." And yet despite these and other changes, it seems that the Yiddish song has remained the only form, with the exception of the synagogue, where genuine Jewish sentiment can find expression in Soviet Russia. To cite an entry from Marvin Kolb's diary (*Eastern Exposure*) in which he describes the first Yiddish concert in Moscow after the thaw, starring the singer Anna Guzik:

"April 17 . . . Tonight Anna Guzik made her long awaited return to the Russian Yiddish stage . . . Her appearance on the stage must have been like the

dawn after a long, dark, cold night . . . In one number when she screamed out, 'Now we must be grateful and live again,' everyone cheered. Tears flowed down the joyous faces of the men and women in the audience. The theater was crowded with young and old people, and everyone seemed to enjoy her songs and they seemed to understand Yiddish . . . they cried openly and unashamedly. It was a moving performance, one for which these people have waited close to two decades, if not longer. . . . It would appear that if only for the while, the curtain has been lifted from the shoulders and heads of Russia's Jews."

From a record by another Soviet Jewish singer, Nekhama Lifshitz, we hear the first Yiddish song about Babi Yar. We have no details on this song except that we heard it before Yevtushenko's famous poem arrived here:

"Could I hang the cradle on the ceiling/ I would swing,  
swing my boy, my Yankl/ But the house has vanished  
with the flame,/ How can I swing my dear boy?  
Could I hang the cradle on a tree/ I would swing,  
swing my boy, my Shloyme./ But no thread of a foot  
was left me,/ No lace of a shoe was left me.  
Could I cut off my long braids/ And hang the cradle  
on them./ But I don't know where to search for the  
bones,/ The dear bones of my two children.  
Help me, mothers, help me/ To pour out my lament./  
Help me, mothers, help me/ To rock the Babi Yar  
to sleep."

As a postscript in the tragic history of the Soviet Jewish community, S. Weber recently printed a song in the *Jewish Daily Forward* that is being circulated at present among Soviet Jews; the song is copied and then handed secretly to others. This song of the modern Marranos is a free adaptation based on "Oyfn Pripetshik." Here, in defiance of official policy, the child is told to study "Komets alef—o," to learn how to become a Jew and not to fear being a Jew, and not to change his Jewish name. Knowing full well the fate of other Jews there and living in terror for so many years, it is most significant that Soviet Jews continue to sing in Yiddish of holding on to Jewishness. This song and perhaps other such songs which may in time be discovered, are testimony of the courage of Soviet Jewry; perhaps the only true indication of their long-suffering attitude: "Even should they throw you into the fire . . . and beat you . . . remember Komets alef—o. . . ."

The limited number of song-excerpts cited here are hardly representative of the many songs and great variety of themes in the Yiddish folksong. The folksong which has most often been analyzed for its subject matter, its origin and derivation, its dissemination and popularity, as well as its influence upon literature, theatre and music, has also proved to be of great historical interest and importance.

# Reply to Dr. Weiss-Rosmarin

JOSEPH C. LANDIS

*As the initial paragraph in Dr. Landis' piece informs us this is a reply to some comments made by Dr. Rosmarin. Dr. Landis' article has value in itself and can stand as an independent piece of writing as well as a polemical and yet courteous rejoinder to his critic.*

In a recent article in her syndicated newspaper column, Dr. Trude Weiss-Rosmarin, editor of *The Jewish Spectator*, took issue with a paper on "Secular Jewishness: The Fourth Dimension of Jewish Life," which I delivered at the National Conference of Jewish Communal Service last June. She charged that both secularism and Yiddish had been tried in American Jewish life and had been found wanting. When so distinguished an observer of Jewish affairs urges such judgments, it becomes important to clarify, at least, the major issues involved.

First, a correction of a misunderstanding: I did not say, as she suggested I did, that American Jews join temples and synagogues only for social reasons. Quite the contrary, I asserted that they joined to affirm "their loyalty to a tradition and to commit their children to it." What I deplored was the necessity for those Jews who did not believe, to be confronted by the rigid choice: either join—even without real conviction—or leave us. What I deplored was the failure of Jewish life to proclaim freely and gladly the possibility of a fourth dimension to supplement the three religious alternatives. I was not urging either anti-religion or faith. I was merely asserting that the continuum of Jewish experience was rich enough to embrace and richly nourish, both morally and intellectually, all who wished to be loyal to it. For the religious—three alternatives; for the non-religious—a fourth alternative, secular Jewishness.

Not the least of the benefits that the Emancipation of the last two centuries has bestowed upon Jews is that it set in motion a process of continuous enlargement in Jewish life to include all who wish to associate themselves loyally with it on their own terms. It has made possible as broad a conception of a Jew as that described in Israel's Right of Return. Such a right of return and right of remaining must also be granted by world-wide Jewish life. Having made room for Reform and Conservatism, Jewish life must now embrace Secular Jewishness as a fourth variant if we are not to lose untold numbers who cannot fit into our present framework. It may well be the historic function of our time to enlarge the "official structure" of Jewish life, to fulfill its pluralism, by including the secular dimension, with its roots in the history, traditions, ethical and intellectual values, languages and literatures of our past.

The matter of languages touches on the second point that needs clarification. Dr. Weiss-Rosmarin, as part of

her criticism of my views, turned her attack upon Yiddish and "Yiddishists" and in doing so misinterpreted not only my position but also that of the Arbeter Ring, which she singled out as a major champion of Yiddish. I cannot, of course, presume to speak for that organization, but one can safely guess that the great majority of its 70,000 families—religious or secular—treasure Yiddish as a Frenchman treasures French or a Hottentot the language that is his. Where Dr. Weiss-Rosmarin errs is in seeming to imply that Yiddish is the exclusive concern of secular Jews or that Yiddish must be in competition with Hebrew or that Yiddish is in competition with Judaism as a faith any more than modern secular Hebrew is in such competition.

It would be of little profit to get involved in the battle of statistics pertaining to the relative popularity of Yiddish and Hebrew which Dr. Weiss-Rosmarin seems eager to join. Let us refrain from noting that even at this late date Yiddish is still the language spoken or understood by millions of Jews the world over, that it is still the language of numerous and widely-honored writers of great stature as it was the language of great writers of the last century. Let us assume that Dr. Weiss-Rosmarin is right. Let us assume that Yiddish, having been deserted by those who fled from Jewish life and reviled by those who wished to thrust Hebrew in its place and strangled by those who silenced six million throats—let us assume that "the dynamic of Yiddish is waning," as Dr. Weiss-Rosmarin phrases it. Should that make us glad? Should we seize the tambours and rejoice? Will it suffice to do anything less than deplore in deepest sorrow?

In the light of the serious defections from Jewishness and the dilutions of it, who is there who will today subscribe to the folly of proclaiming as some did once: either English or Hebrew but not Yiddish? In the light of the last half-century who is there who will today subscribe to the folly that Jewish life is in any aspect better, richer, deeper, nobler, sweeter, gentler, or more significant now that Yiddish is so much less in evidence in our lives? And then we must ask: When they stop speaking Yiddish, will they start speaking Hebrew? When they forget Yiddish, will they remember Hebrew? Will life really make Hebrew the heir of Yiddish? Will the millions of Jews in all corners of the world know Hebrew when Yiddish has settled into silence?

Pressured as we are to conform to comfortable mediocrity, let us not be guilty of destroying anything that lends distinctiveness to our lives, especially not a voice so particularly Jewish, so richly Jewish, so uniquely Jewish, and ultimately so meaningfully human as the Yiddish language and its works and ways. We would do far better for our own Jewish identity and integrity to treasure it as we do other treasures of the four millennia of Jewish experience. The issue must never be Hebrew or Yiddish. Hebrew and Yiddish; Yiddish and Hebrew! Each has its own unique and irreplaceable values for the enrichment of our lives, for the enlargement of our social vision, and for the definition of our identities within the humane and libertarian complex of ways and values we call *yiddishkayt*.

## As Others See As

*As we have already stated in preceding issues of Point of View, we are exceedingly pleased with the interest that Point of View has aroused. It is indeed amazing that an eight-page publication, appearing only three times a year, should evoke so much favorable comment—not necessarily agreement, forsooth, in some cases, definite dissent, but favorable with reference to the quality of the publication, the seriousness of the problems dealt with, and the objective need for such a publication. The following is an excerpt from an article in the Jerusalem Post (August 12, 1962), an English-language daily, by Rabbi Jack J. Cohen, formerly rabbi of the Society for the Advancement of Judaism and now director of Beth Hillel at the Hebrew University in Jerusalem.*

Concrete evidence of the search for a new secularist ideology is to be seen in the stimulating little section of the "Workmen's Circle Call," known as *Point of View*, and sponsored by the Institute of Jewish Affairs of the Workmen's Circle and the Jewish Labor Committee. It is edited by Prof. Israel Knox, who teaches philosophy at New York University, and has an editorial board consisting of Isaiah Minkoff, Emanuel Muravchik, Emanuel Patt, Jacob Schlitt, William Stern and Jacob Zukerman. *Point of View*, published three times annually, is now in its second year of existence, and has attracted the attention of serious-thinking American Jews.

The paper has concentrated on stimulating Jewish secularists to reconsider their ideology. Without having arrived at a "line" of its own, certain tendencies are already apparent in *Point of View*.

Firstly, modern American Jewish secularists are seeking a dialogue with religious Jewry. In the latest issue of *Point of View*, an anonymous book reviewer, commenting on two recent books on the Bible and Talmud, declares, "The authors do not ignore—and it would be a pity if they did (italics mine, J.J.C.)—the theological aspect but deal with it with keen intelligence, with reasonableness, intent upon stressing the essentials rather than extending and exaggerating the trivial and the peripheral."

Secularists have come a long way when they consider the theological treatment of the Bible and Talmud

to be of educational value for them. A great degree of objectivity is necessary to overcome a long tradition of viewing theology as dispensable in the study of Jewish classics. Of equal interest is the feeling communicated by the reviewer that theological writing need not be obscurantist. Moreover, the revived interest in the Talmud, which the reviewer regards as even more important than the Bible in determining Jewish belief and conduct throughout the generations, is another indication that American Jewish secularists are now prepared to reexamine "religious" texts for their power to produce living inspiration.

Secondly, insofar as any theological stand can be said to emerge from the first two years of publication, it most closely approximates the naturalist theology of Mordecai M. Kaplan and his Reconstructionist followers. The secularist vocabulary still eschews some of the traditional religious terminology in which Reconstructionists have expressed their views on God, man and the Universe. Nevertheless, it is evident that the secularism of Prof. Knox and his associates hungers for a spirituality which, while rooted in man's rationality, is fully aware that rationality itself suggests a natural piety and humility on the part of man.

Thirdly, this secularism is deeply ethical. It strives for an ethical universalism which however, for the Jew, must grow out of the soil of Jewishness and Jewish tradition. Thus, in

speaking of the achievement of East European Jewry, Prof. Joseph C. Landis, who teaches English at Queens College and also writes for the Workmen's Circle group, asserts, "I find compelling in this ethic its central concern with the dignity of man and its profound respect for life — its insistence on compassion — its conviction that redemption lies within the grasp of any man, not through 'faith' but through his assumption of the responsibility of being his brother's keeper . . . its dedication to justice . . . its abhorrence of violence . . . insistent that one could not properly be a Jew without simultaneously being a 'mentsch'."

Many religionists would agree that religion's primary function is to cultivate just such a "mentsch" as described by Landis. Such a person would be moved by other considerations than those, let us say, of Rabbi Samuel Raphael Hirsch's "Yisrael Mentsch," whose ethical qualities are wrapped in the garb of an otherworldly piety and an earthly regimen of ritual. The question suggests itself, however, "Are not both types religious?"

Knox puts the latest trend in American Jewish secularism into clearer relationship to religion when he writes that secularism "does not entail a negation of the historic Jewish idea, commonly referred to as Judaism or the Jewish religion, and does imply a conviction that the Jewish people and the Jewish idea grew up together and are inseparable."

Perhaps the basic spiritual problem which confronts all Jewry, including Israeli Jewry as well, is not so much how to restore Jewish religion to the status it occupied in days gone by, but how to put the Jewish People together again. A good beginning may be to remove the disguises which often enable religionists to act like secularists and secularists to personify spirituality — without mutual recognition of what they share in common.

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### "CLOSED FOR THE HOLIDAYS"

(Continued from page 4)

ly transform the old forms of Jewish life and give them a new, modern tempo, spark, meaning and form. They throw in the sponge before the first round . . .

I have purposely painted a harsh picture. I hope I will

be forgiven. For it is our own rigidity of thinking, our own unwillingness to learn and the lack of confidence in our own abilities and in the creative role that "history" has assigned to us, that hampers us most and does not permit us to perform the function that is so essential for a truly viable community.

## BOOKS

**Questions Jews Ask.** By Mordecai M. Kaplan. Reconstructionist Press, N. Y., 523 pages. \$2.25.

This is an unusual book. It consists of a series of answers to a considerable list of questions relating to almost all phases of Judaism. The questions were not contrived for the sake of the answers, but were actually put to Dr. Kaplan by people who were troubled about something or other with regard to Judaism, and the answers are not conventional, shopworn, but thoughtful and often original and at times inspiring. They come from the mind and heart of a man, possessing vast knowledge — both general and Jewish — but above all, blessed with insight and wisdom.

The questions are subsumed under eight headings: Jewish Peoplehood, God, the Modernization of Jewish Religion, Jewish Ritual, Jewish Communal Life, Jewish Culture and Education, Diaspora and the State of Israel, the Reconstructionist Movement. Whether one agrees or not, these answers — some of which are small essays — illumine many aspects of Jewish life, tradition and culture, and the reader will leave the book with a keener and deeper awareness of the nature and the significance of Judaism and the concept of Jewish Peoplehood and their interrelationship. Dr. Kaplan's naturalistic world-perspective and his ethical humanism give the book a special quality and a genuine relevance. Let it be added that the book, despite its rich content, is non-technical and non-formal, but simple and graceful, and a delight to read.

great poet or novelist or composer, has a total vision of life, and this vision will shine through all his work. Saul Raskin's vision is not the less universal because it is Jewish in its roots.

Saul Raskin has produced a number of volumes in which he gives graphic rendition to Jewish themes — *Pirke Aboth*, *Haggadah*, *Tehilim*, *Siddur*, *Kabbalah*, *Five Megilloth*, and so forth. This one is called *Personal Surrealism*, and though it would seem to be different from the others, it too is Jewish, despite the title, or, in a sense, in accordance with the title. For *personal* and *Jewish* are inseparable in the existence of Raskin. Thus, at the very beginning of the book, even before the *Introduction*, there is a lovely and haunting painting, with this descriptive legend: "Here is a dream in three time-dimensions. On the left, rendered in line-drawing is the 'yesterday' of my life, my folklore, my folk-musicians, the wedding in town, the synagogue and others. On the right is my inevitable day, when my grandfather waits for my arrival. In the center I am still alive . . . " Saul Raskin has no difficulty in fusing his personal surrealism with Jewish surrealism. How else is one to penetrate to the core of Jewish history, to its "meta-historical" meaning, unless one is to see it from a surrealist as well as a realistic perspective.

This is a book of a Jewish artist's dreams, and the movement is from the inner world to the outer, and the element of fantasy in it is a heightening of both, and it is not the negation of the outer world but the means of illumining its possibilities rather than its actuality.

*Personal Surrealism* is a book in large format; it contains twenty-five paintings in color and also their drawings in black and white. It is a beautiful book.

**Bibliography of Yiddish Books on the Catastrophe and Heroism.** By Philip Friedman and Joseph Gar. Yad Vashem and Yivo Institute for Jewish Research, Jerusalem and New York.

Here is a volume of 330 double-column pages, containing bibliography — titles, dates and places of publication, names of authors, sources of information, and so forth, of books, articles, all kinds of documents, various references, relating to the Sacred Martyrdom of the Six Million. The volume is divided into five parts: Documentation, Research, Literature and Art, Reflections on the Catastrophe.

In the thousands of items listed is congealed much of the incredibly tragic "story" of the dark night that descended upon Europe in the second quarter of our century and swallowed up a third of our people. But let it be noted that here is the record — as disclosed in the second part and elsewhere — of the Resistance, of what our brothers and sisters did within the terrible conditions and circumstances of the realities that constituted their "situation," and more than the conditions and circumstances seemed to make possible, *much more*. This is not the whole record — the truest, the most courageous, and the most inspiring part will never be found on paper. It would have to be a record of what went on in the hearts and minds of these heroes and martyrs, and, alas, they are not here to tell *that* part of the "story."

**Personal Surrealism.** By Saul Raskin.  
(A Book of paintings, drawings,  
and an essay on Surrealism.) 5  
West 16th Street, New York City.

Saul Raskin is an eminent Jewish artist. He is of course first of all an artist, but since an artist must have subject matter, Saul Raskin has deliberately chosen Jewish subject matter. But it is not only a question of subject matter. A great artist, like a

## Jewish Labor Committee

## POINT OF VIEW

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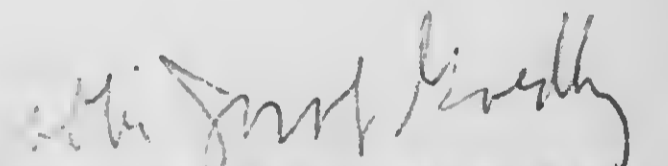
February 11, 1962

Rabbi Robert Lehman  
Hebrew Tabernacle  
605 W. 161 St.  
New York, N. Y.

Dear Rabbi,

I thought you would be interested in knowing about the meeting herewith described, and I would appreciate being kept informed about any follow-up action that you may wish to take.

Sincerely,

  
Rabbi Jacob Goldberg

JG:ES  
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## SECULAR JEWISHNESS, THE FOURTH DIMENSION OF JEWISH LIFE \*

by JOSEPH C. LANDIS, PH.D.

*Assistant Professor of English, Queens College, New York*

### The Time of the Third Generation

**N**EVER before in Jewish history have more monies been gathered, more energies spent, more people involved in maintaining the welfare of the Jewish people's present, and never have more doubts been expressed as to its future. From all sides we are assailed by those who assure us that the future of Jewish life in America presents a dismal prospect, that, in the words of a distinguished editor, "the curtain is about to drop on the last act of a very long play." There are even those who argue that Jews as a separate group have outlived their usefulness. Paradoxically, the very assurance of our physical survival has cast grave doubts upon our meaningful survival as a group.

We suffered no such doubts during the first period of large-scale Jewish life in this country—the great period of immigration from 1880 to 1917. We had no such doubts during the second period between the two great wars, when Jews here were struggling for acceptance and equality and Jews abroad for very physical existence. But with the advent of peace and security occurred the onset of doubt.

In thinking of recent Jewish history in

this country, it is helpful to think in terms of periods such as these and to think of them as each representing roughly a generation; so that, regardless of family chronology, we find ourselves as a community in the period of the third generation. It is a period that received almost an "official" opening with the publication in the forties of Irwin Shaw's since widely reprinted story "Act of Faith." The story affirms the faith of our times in America and in the certainty that it can't happen here to Jews as it happened there. The story does not however, affirm any faith in Jewish life itself, nor does it make any effort to deal with the problems of allegiance and of self-definition that we are here concerned with. In this respect it foreshadows a distressing characteristic of the period of the third generation, which so many hope will be, as Marcus Lee Hanson expected, a generation of return. This Period of the Third Generation turns out to be a time of many and sometimes conflicting qualities. It is a time of accommodation, a time of ease in this second Zion, a time of acceptance into the establishment, a time when, for once in Jewish history, it seems not *shver tzu zayn a yid*. On the one hand, no one stops you; and on the other, so little seems required. So we sit, each, if not beneath his own fig tree, at least beside his own swimming pool. And therefore

\* Presented at the Annual Meeting of the National Conference of Jewish Communal Service, Atlantic City, June 5, 1962.

it is also a time of worry, a time of doubt, and, for those who are rendered less than ecstatic by such visions of felicity, a time of responsibility.

We have been placed by history in an age of transition. Behind us lies the millenium of East-European Ashkenazi civilization that reached its greatest height in the two centuries before its destruction. Before us lie the possibilities of new Jewish patterns, the contours of which are yet to be traced. And we of this Time of the Third Generation, we on whom the East-European Jewish heritage is a still vital and readily accessible influence, we who are the heirs of that past, we have the shaping of Jewish life in America in our hands. What we can do and what we may wish to do are both dependent upon our frank assessment of the facts of contemporary Jewish life, spiritual and cultural, insofar as these facts are ascertainable.

#### Crisis of Commitment

There seems to be little disagreement that one of the facts of American Jewish life is the crisis of commitment in which we find ourselves. It is painfully clear that most American Jews maintain a minimal involvement with Jewish life. Rabbi Charles E. Shulman's observation is succinct though unfortunately not unique: "A few ceremonies, a few holidays, a few culinary enjoyments reminiscent of childhood associations, a few words of limited Hebrew or Yiddish vocabulary—this constitutes the sum total of the Jewishness of the average American Jew." Of course many, perhaps most Jews continue a relationship with Jewish life by their membership in Jewish religious institutions. But though they are members, too many do not really belong. They have no abiding faith in the faith they profess. Now, it is true that there is much to be admired in their determination to maintain a relationship,

to remain associated, in the only way they know how, with the people from whom they sprang. There is much to be admired in this determination to assert their loyalty to a tradition and to commit their children to it. Still, there is grave danger for Jewish life when religious service becomes even less than lip service.

And there is even graver danger when the values of these temple members, having been touched by our Midas culture, become bourgeoisified and harden into acquisition and acquiescence.

If it is, on the one hand, the quality of the commitment of such Jews that is disturbing, it is, on the other, the lack of commitment of another group that is even more disturbing. The profoundly disquieting fact is that a very large number of Jewish intellectuals of the third generation repudiate their allegiance to Jewish life and Jewish tradition. The recent symposium in *Commentary*, despite the unintentional rigging in favor of the dissident intellectual, was nonetheless alarming in its revelation not only of the degree and extent of the disaffection, but of the extent to which Jewishness seemed to them an irrelevancy in a world where it had ceased to be distinctive or where other traditions seemed to be more important or where it seemed unrelated to significant personal achievement. There is little doubt that on the campuses of this country, which should supply the coming leadership of Jewish life, there is a similarly large reservoir not only of ignorance of Jewishness but of indifference to the very question of commitment.

Of the many causes of this crisis of commitment, one at least is of our own making: the insistence, either expressed or implied or assumed, of the overwhelmingly greater part of organized Jewry that Judaism as a faith and Jewishness as an ethnic entity must be the same, that you can't have one without the

other. If these are the alternatives that are presented—either subscribe to the faith or resign—ought we to wonder that many subscribe without believing, while others resign rather than violate their conscience? These, caring about intellectual honesty, are content to depart, taking with them qualities of mind and constellations of values whose distinctive Jewishness many are not even aware of.

The rigidity of these alternatives has effected the alienation of many in other ways as well. Not only has it required the repudiation of their naturalistic and rationalist orientation to life; it has offended their libertarian convictions as well. In the absence of faith, the relationship between merely nominal temple members and Judaism is too often limited to men's clubs and fund-raising for the sake of erecting more edifices to house additional men's clubs for further fund-raising in cycles of meaningless construction, periodically illuminated by bar mitzvahs whose splendors Cecil de Mille might himself have conceived. The mainstream of Jewish life thus appears a mere backwater of the world, far removed from the urgencies of life. That there are freedom-riding rabbis seems to great numbers of our intellectuals less important than the fact that multitudes of Jews are quite content to share with their Gentile neighbors the vision of the good life as that is conceived and lived in suburbia. For these intellectuals, for our university youth, for those who are content with nothing less than the barricades of history, this kind of Jewishness seems irrelevant and in no way distinctive. In answer to their own social commitment, they find only smugness and acquisitiveness. Are we to wonder if libertarian dedication seems to them far more immediate and significant than a Jewish commitment from which it seems excluded?

With no allegiance to a Jewish God and no perception of any vitality in

Jewish religious institutions, they can at best assert only a vague emotional tie to Jewishness and, like Philip Roth, ask sadly of American Jews: "... how are you connected to me as another man is not?" Having turned their backs on Jewish identification, yet wholly unattracted—indeed, repelled—by the thought of conversion, they discover a neutralist position and assure us, like Jason Epstein, that "the traditional human groupings are on the way out." Or, like Nat Hentoff, they assert that "all forms of religion and, for that matter, of nationhood, are an atavism" and that the trend away from them is an "inevitable process." Yet is not such "neutralism" an illusion that is punctured periodically by Easter and Christmas and Sunday and deflated daily by the moral assumptions and attitudes of the Christian traditions that dominate in our culture?

Still, illusion or not, it seems to many their only refuge, and as long as the alternatives are: subscribe to the faith or resign, it is vain to repeat the cry of the father of modern Yiddish literature, I. L. Peretz, seventy-five years ago in response to similar assertions: "Humanity-at-large does not yet exist. Cultural groups, distinct peoples, differing civilizations are now the actors on the stage of the world." As long as we maintain these rigid alternatives, it is vain for us to appeal as did Peretz, "The time has come for our intellectuals to realize their responsibilities to our people." As long as we offer our intellectuals only a religious framework which many cannot accept, we must not be surprised if they adopt the often anarchic individualism that characterizes the American tradition and assert their conviction that one's highest obligation is to one's private vision of the truth, that large group commitments are to be chosen as one chooses a club or a political party, that historic associations are not frame-

works within which to grow but shackles to be broken with one mighty blast of the ego. As long as these are the choices, we repeat in vain to the *Commentary* symposiasts Peretz's angry outcry: "Come, see, hear, learn, study, and until you have amassed knowledge of our ways, maintain silence." In vain his pained indignation: "Respect for a people whose history is the only tragedy of worldwide, heroic proportions, a history of unceasing self-sacrifice and of extreme martyrdom for an idea! . . . If you cannot love our people, it can get along without your love. But don't fail to respect it." We dare not even echo Zalmen Schneour's profoundly bitter observation a half-century later about Jewish scholars and intellectuals: "When they began to rot, they went rotten down to the deepest root."

These are some of the results of the exclusively religious approach to Jewishness: too many of those who might otherwise be in the leadership of our intellectual and creative life can find no place with us; and too many of those who remain do so on the basis not of belief but of a superficial expediency. Has not the time come for us to recognize freely that in addition to the three religious alternatives there is a fourth dimension to Jewish life? That within the concept of Jewish peoplehood, which we hear espoused on all sides, room must be made for the secularist commitment, to be recognized as such, without efforts to circumvent it by redefinitions of the nature of religious affirmations, redefinitions that seem to satisfy few besides those who frame them.

#### Can a Meaningful Secular Jewishness Have Altered Present Crisis?

Would the awareness of the secular alternative as a meaningful dimension of Jewish life have altered the present situation? Can secular Jewishness help

us in this crisis? Any judgment must depend on the clarity with which secular Jewishness can define its position as a distinctive fourth dimension to complement the three religious alternatives. That obligation secular Jewish life in America has yet to fulfill with more telling precision than it has hitherto achieved.

Some of the ingredients of that definition, however, are not far to seek, for they must be derived from the continuum of Jewish experience and particularly from its latest embodiment, the civilization that was built in Eastern Europe by Ashkenazi Jewry and animated by the Ashkenazi ethic, a civilization that flourished for a thousand years without the aid of a single soldier, that drew from its inherited traditions the elements of an exalting ethic by which it regulated its life, an ethic which, symbolized by the little rabbinic court, "reached," in the words of Bashevis Singer, "its greatest height at a time when Jews had neither the power nor the pride of state." That ethic affirmed the worth of life and the dignity of man: it insisted on the twin imperatives of compassion and responsibility for one's fellow man; it asserted these as requisite to individual redemption and it absorbed these into its yearning not only for Jewish redemption, but for the redemption, in this world, of all mankind. It was an ethic that repudiated violence, dreamed of justice, and exalted gentleness and morality and socially committed learning. Though not deceived as to the depths to which man could sink, it never lost its vision of the heights to which he could rise.

What is amazing is the vitality of this ethic, which, not as an abstract complex of ideas but as a living force, permeated to the very core the life of the individual and the group. It was absorbed into the consciousness of every East-European Jew; it was expressed in his sense of community, and it was embodied in the

numerous and wholly voluntary institutions of community responsibility. It animated customs which now may seem remote and manners which now may seem irrelevant. It needed no historians, for its history and the history of the people that was dedicated to it were celebrated in their holidays and revered in their holy days and thus passed on in living forms from one generation to the next. It was at the heart of the literature created by that Ashkenazi world in Yiddish and in Hebrew, at the heart of the movements that rocked and inspirited its intellectual life in the two centuries before its destruction.

Obviously, there is much in the Ashkenazi past, as in any other, that should remain in the past, much both in the conditions under which life was lived and in the manner in which it was lived. It would be folly to confuse a respect for the past with a desire to restore it entire, whether it is the past of Jewish life in city and shtetl or the lost Eden that haunts the imagination of a Dickens or a Faulkner, a George Eliot or a Scott Fitzgerald. But a world, like a man, must be seen in the context of the condition to which it aspires; and its aspiration is the vital and viable heart of what a world can bequeath. The bequest of the Ashkenazi world the secular Jew accepts with gladness. From the moral vision that embraced its aspirations, from the patterns of life that strove to embody them, from the ways and days that celebrated them, and from the languages, thought, and art that expressed them he begins to derive his identity.

#### Not Ethic Alone, But Affirmation of Tradition and Participation in History

There are, of course, those who, in rejecting the faith of Judaism, feel that the total impact of 4,000 years of Jewish experience resides *only* in a set of moral and intellectual values. Indeed, the

number of those who are driven to this position by the very insistence on the indispensability of Judaic faith to Jewish identification was only too evident in the now famous—or notorious—symposium in *Commentary*. To insist on the vitality, viability, or even uniqueness of the Ashkenazi ethic is one thing; but to reduce Jewishness merely to an ethic is quite another. In commenting on the symposium, Oscar Handlin wrote; "The emphasis upon the ethical and moral values of their tradition rather than upon any narrow traditional or national view of it was most encouraging." He did not specify to whom. To equate Jewishness with such an "emphasis" is to discard 4000 years of experience for only one of its end-products. It is at best to substitute intellectual conviction for loyalties which embrace the heart as well as the mind. It is, ultimately, to deny the category by so broadening it as to deprive it of its distinctiveness. Indeed, another correspondent complained that the symposium was limited to "familial Jews," i.e., those chosen "on the basis solely of their religious background," and thereby excluded "non-Jewish intellectuals" like himself "who are 'universal Jews.'" "if judged 'on the basis of their possession of 'Jewish ideals.' " Is it really helpful to add a new category of *Yiddishe goyim* when we already have so many *fargoyishte Yidn*? However vital our ethic and however unique, secular Jewishness—like any other meaningful approach—requires more. It requires not merely conviction but participation in Jewish history. And that in turn requires the affirmation of tradition as a vehicle of history. But the secular Jew must not merely affirm tradition. He must embrace it and adapt it. He must shape it so that his patterns of celebration and observance emphasize his rejoicing in man's potential, his commitment to justice and righteousness, his dedication to

reason, to the human heart and mind and their achievements and potentials. And he must shape these patterns of observance so that they reassert his glad association with a continuum of experience and with a people that has cherished these values at the cost of life itself. Too often the secular Jew has contented himself merely with the intellectual recognition of values to the neglect of tradition. Jewishness cannot be richly nourished merely by a set of values nor even by a linguistic and literary heritage alone. It needs the embodiment of values in action, in ways of living, and in institutions. It includes the celebration of them, the emotional involvement with them which makes us part of their history and them part of ours.

Secular Jewishness is obviously a still-evolving approach to Jewish life, a movement of the last 100 years in response to the break-up of that Orthodox, spiritually self-contained and self-sufficient little enclave, the shtetl. Its evolution must be guided, however, by the determination to relate to Jewish history by finding there the nourishment for its insights and its acts and to relate to contemporary life by applying to it the values of our humane tradition.

Besides defining with greater clarity what we are, in terms that must include the intellectual and moral heritage of the Ashkenazi past as well as the bonds of a present, world-wide association, secular Jews face the obligation of more forcefully and insistently communicating to other Jews the terms of their commitment. To the uncommitted, even to those who have defected, we must communicate the alternative of secular Jewishness. And to religious Jewry we must communicate the urgency of enlarging its sympathies to embrace the legitimacy of the fourth dimension as one of the supports of Jewish life.

To religious Jewry we need to say: those who care about Jewish *Kiyom*,

whatever the basis of their commitment, must be willing to accept and *support* all others who likewise care, whatever the basis of *their* commitment. The bitter antagonisms of an earlier generation within Jewish life have subsided, but there still exists far too much repudiation of the Ashkenazi heritage, especially of Yiddish language and literature, on the part of "official" and institutional Jewish life. Secular Jews must demand, on behalf of Jewish *kiyom*, the full spectrum of Jewish values as the obligation of all elements of the Jewish community, on the totality of Jewish experience and creativeness as the right of all Jews. From this totality let each choose the particular bonds of his connection. It is no doubt asking a great deal of religious Jewry to ask it to endorse the possibility of non-religious Jewishness, but it is not asking too much. Far better an honest loyalty to past and present than a confused and confusing loyalty to an unaccepted faith. With honesty, it is highly possible that, what the religious culture of the shtetl was to the shtetl Jews the total heritage of Jewish experience can, in part and in varying degrees, be for contemporary Jews, a source of faith for some, for all a source of life-enhancing values, of life-affirming literature, of life-celebrating traditions and symbolic acts commemorating and exalting the humane. If as a total Jewish community we can join together in affirming that nothing Jewish is alien to us, we may end with differences as to what we wish to choose within the compass of the total heritage, but we shall have far fewer departures from it or travesties of it.

#### No Real Antagonism Between Secular Jewishness and Religious Judaism

Between secular Jewishness and religious Judaism there is no real antagonism. The period of anti-traditional sentiments among Jewish secularists is long since

past. They cannot now be charged with indifference to *Yiddishkayt* as were the so-called free-thinkers of the earlier years of the century. If anything, they are often more insistent on Jewish identity than are many exponents of religious Judaism for whom Jews are just like all other Americans, only they pray differently (when they do pray). Oddly enough, it is now religious Judaism which can often be charged with lack of *Yiddishkayt* in divorcing itself from the continuum of Jewish history. Despite all the talk about Jewish peoplehood, it is thus far mainly the secularists who have wholeheartedly accepted the Ashkenazi era, who have, almost paradoxically, insisted on the difference of Jewish life and values, who have resisted the pressures to conformity implicit in the religious division of American life, and who have insisted on a culturally pluralistic view of American life. And again almost paradoxically, it is secular Jewishness that can open a path to the wealth of wisdom and philosophy in religious literature now often neglected because the only way to it is via religious institutions. Perhaps it will take the secularist approach to lessen the ignorance of Jewish creativity so aptly symbolized by the Jewish youth who cried out in chagrin, "Now why can't we Jews have something as lovely as the Twenty-third Psalm?"

Social workers are concerned not only about the emptiness and meaninglessness of much of Jewish life but also about the resulting demoralization of young and old. "*Vie es kristelt sikh azoy yidlt zikh*. Jewish life imitates non-Jewish life, and to the extent that this is true, our difficulties are expressions of the larger world of which we are a part, a world that too often seems to lack belief or interest in anything outside of self and thus seems to leave nothing but self and the pursuit of the pleasures of self, a world that thus loses even the

self itself, a world dedicated to kicks. Pitirim Sorokin's observation some years ago that America is obsessed by sex and violence seems a little behind the times, omitting as it does the cult of metrecal. We seem eager for everything that can be charged to our Diners' Club accounts—and what cannot? It is a world that so many of our writers find, to use Harvey Swados's phrase, "at once appalling and ridiculous." Are secular Jewishness and the values it emphasizes a prescription for whatever demoralization exists in Jewish life? Obviously, that is hardly their function. But perhaps temple lives individually and institutionally could be somewhat more meaningful if they were to respond with greater warmth and knowledge to the Ashkenazi world that was the matrix of Jewish life today the world over, if they were to know and feel themselves a continuation of its creativeness and its dedication to its moral imperatives. Perhaps they could even derive from an affirmation and acceptance of the creative vitality of the Ashkenazi past the ingredients of a complex, rich, and distinctive Jewish identity.

Can secular Jewishness serve to recall to Jewish life those intellectuals who have turned their backs upon it? Can secular Jewishness fill the pressing need of engaging for the Jewish Continuum the loyalties of those who have ceased to find comfort in Judaism as a faith? The return of those who have departed may be too difficult a task to accomplish at all. But, given the rationalist grounds of their secession, secular Jewishness has at least a chance of success where religious Judaism has already failed. And for those who seek a path to Jewish loyalty without Judaic faith, secular Jewishness makes available forty centuries of significant history, of notable creativity, of meaningful commemoration, of humane aspiration—all of these inspired by a constellation of exalting

moral values. More than exalting, these values are imperative and vital today. If the world is to assume a more humane aspect, it will have to shape itself in closer resemblance to these values and this humane tradition, which, beginning with the sober confidence, tried in fire and tempered in its own blood, that man has heights as well as depths, proceeds from this to the respect for man and the assumption of responsibility for the sustenance of his body and the enlargement of his heart and mind. Those are indeed mistaken who regard as parochial these values and the works they have lead to. Too flaming an assertion of self can itself be parochial, and productive of little more than a provincial view of human ways and human history. The

humane and libertarian tradition of Jewish experience humanely affirmed and celebrated and applied to the problems of our world—this is the way of secular Jewishness within the total spectrum of Jewish commitment and this is its way within the total spectrum of commitment in a pluralistic America. To those Jews who are not resolute in their secession, it offers both a notable past and the exhilarating values by which to shape a future worthy of the commitments and aspirations of men. It offers a platform from which to view the achievements and values of our two heritages, to see them mingle and blend, and to say to both, "How beautiful are your tents, O Jacob; how good are your resting places, O Israel."

This reprint from the Fall, 1962 issue of the *Journal of Jewish Communal Service* is distributed by the Institute on Jewish Affairs, under the joint sponsorship of the Workmen's Circle and the Jewish Labor Committee. It was under these auspices that Dr. Landis originally presented this paper at the National Conference of Jewish Communal Service.

The subject of secular Jewishness is one with which the Institute on Jewish Affairs has concerned itself in its publication, *Point of View*, while the Workmen's Circle does so in its own publication, *The CALL*. Those interested in following this discussion can do so by requesting to be placed on the mailing list of either publication or both. Those who would like to participate in the discussion are welcome to submit their comments or contributions.

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## ***A Rabbi Talks About the Jewish Community Center***

# **Instrument for Perpetuating Jewish Life**

By JOSEPH KLEIN

Rabbi, Temple Emanuel, Worcester, Mass.

Reprinted from *Temple Bulletin*

The Jewish Community Center is now engaged in the difficult task of raising funds for its new building. One must admire the zeal and enthusiasm with which the leaders of the Center have embarked on the program of bringing in the necessary funds. The brochure which describes the projected Center facilities indicates that the new building will be an especially handsome one and a magnificent adornment to the community.

From time to time people have asked me if we need a new Jewish Community Center. My answer has always been, and still is, emphatically in the affirmative. Anyone who is familiar with the Center's present facilities is fully aware of the deplorable inadequacies of that building. That the Center has been able to operate so successfully in such poor quarters these past 13 years is little short of miraculous and speaks eloquently of Center leadership skill in programming its multitudinous activities. But the present Center quarters are wholly uninviting and offer the poorest possible facilities for any kind of program, in addition to presenting the constant hazards of a century-old wooden structure. Surely, this is hardly the kind of building to be looked upon as a permanent gathering place for large groups of people. Until now it has served its purpose in making possible the creation of a Community Center serving many hundreds of Jewish families in Worcester and offering wholesome recreational and leisure time activities to our youth in particular. But the time has come to vacate this building for better and more serviceable quarters.

I feel strongly that it is the duty of every member of the Worcester Jewish community to contribute to the Jewish Community Center's building program. A sense of pride alone ought to motivate us to participate in this campaign with enthusiasm. How can anyone have any feeling other than shame in compelling people to look for recreation in a building that has no gymnasium, or any other room for engaging in physical exercise, no auditorium, and very little else usually associated with the physical plant of a community center?

All these lacks and deficiencies will be amply filled in the new building to be erected. The Center will then be able to offer to every Jewish family in Worcester the ideal facilities for physical recreation, health programs, drama presentations, club activities, cultural undertakings and meetings of every possible description.

But I look for the Center to be more than an institution that specializes only in recreation. There is a great opportunity in its new quarters for the Center to play an important role in strengthening Jewish religious values, especially among the many teen-age young people who will participate in its activities more frequently than ever before. It can, and should, guide these young people into attitudes of pride in and respect for their Jewish spiritual heritage and encourage them to attend the synagogue on the Sabbath and engage in religious study. By personal example and teaching and by the kind of leadership they give to club programs, Center staff members can do much toward perpetuating that

which is sacred in Jewish life whether on a community, synagogue or home level. There are moral values to be inculcated into young minds—moral values based upon Jewish religious principle—and the Center, which may find itself in a better position to reach the young than any other agency, has an obligation to the community in guiding the attitudes of our youth into those channels that result in high standards of moral conduct.

I also look for the Center to become a force for strengthening and supplementing the work of the other agencies in our community—the synagogues and religious schools in particular—through mutual cooperation and good will. With such a purpose and program the Jewish Community Center becomes an instrument for perpetuating Jewish life in Worcester in terms of the highest good for all members of the community and, as such, deserves the most generous kind of support from everyone.

### **Max Rogal Dies at 63**

PITTSBURGH, Pa.—Max Rogal, former member of JWB's board of directors and a former president of the Pittsburgh YM-WHA, died here suddenly on Feb. 6 at the age of 63. Mr. Rogal had been actively identified with the Y and its successor, the YM-WHA and Irene Kaufman Centers, for a generation.

JWB's Building Planning Service helps communities select sites and formulate space budgets for new buildings and provides professional guidance to building committees and consultation to local architects in the planning and construction of Center buildings.

United Jewish Appeal which raised \$325 from civilian and military contributors.

## Dinner in Panama To Aid JWB Work

BALBOA, C.Z.—Leo Knopf, a prominent American businessman in the Republic of Panama, has accepted the chairmanship of the annual dinner given here on behalf of the local JWB Armed Services program. The dinner, to be held on March 24, is sponsored by a large group of community leaders in Panama and in the Canal Zone. Mr. Knopf is a member of the Panama JWB Armed Services Committee and an active member of the American Society of Panama. He is a World War II veteran and holds the rank of lieutenant colonel in the U.S. Air Force Reserve.

## Armed Chairman in New England

ices Committee, it was announced by Daniel L. Stone, chairman, JWB's First Armed Services Regional Committee. Mr. Talamo succeeds Arthur Basch of Boston.

In his new post, Mr. Talamo will be responsible for coordinating the work of JWB Armed Services Committees in Massachusetts, Connecticut, Rhode Island, Maine, Vermont and New Hampshire. These committees, in cooperation with full and part-time Jewish chaplains, serve the religious, welfare and morale needs of Jewish personnel and their dependents at 22 military installations and provide similar service for hospitalized patients at 12 Veterans Administration hospitals.

A native of Worcester and a graduate of Harvard College and Harvard Law School, Mr. Talamo is a former president of JWB's New England Section and of the Worcester Jewish Community Center. A board member of the Worcester Jewish Federation and a

Continued on page 5

recently:

"It is hard to imagine how important the receipt of some new volumes can be here. Few of the installations in the area have more than a handful of Jewish personnel. Jewish community life is all but impossible for these people. The occasional visit of a chaplain is a weak substitute for regular synagogue affiliation. The eagerness with which books and records are borrowed from our chapel library is an indication of what they mean.

"The volumes in our library are scattered among the more than one-hundred-fifty Jewish personnel at the fourteen installations in this area. The books will go from hand to hand at a single post before they find their way back to the library for further distribution.

"It is through the efforts of committees such as yours that the mainstreams of Jewish life are not lost to Jewish military personnel in isolated assignments."

## Chaplain Puts Camera and Film to Good Use

One of the chaplains now stationed in Korea put the Polaroid camera and film provided by one of the "Serve-a" Committees to very good use. For Rosh Hashanah, he had pictures taken of himself with each of the Jewish men who attended the High Holy Day services and sent copies to their families. The pleasure of the families in receiving these photographs can be seen from the following letter which he received:

"Thank you again and again for standing up with David and sending the photo on to us. From his letters we knew he was with us in thought as we were with him. But the picture—that was very special—real and tangible."

## Other Faiths Not Neglected

While the major emphasis has been placed on providing for the spiritual and intellectual needs of the Jewish men, those of other faiths have not been neglected. JWB staff members working in USO posts have used gifts sent by "Serve-a" Committees in many of their activities. One of the most recent requests for materials came from Columbia, S.C., where Cuban enlistees in the U.S. Army were being trained. We were asked to provide good literature in Spanish. "Serve-a" Committees are making every effort to meet this need.

Almost entirely non-sectarian in character has been the Serve-a-Hospital program. Except for a few special requests for Jewish patients, committees have filled checklists calling for toilet articles, smoking equipment, arts-and-crafts supplies, musical instruments, games and sports items. The 50 hospitals served through this program are situated in remote parts of the country, far from large centers of population. They are in such places as Thomasville, Ga.; Mountain Home, Tenn.; Hot Springs, S.D.; and Walla Walla, Wash. Most of these are either domiciliarys, serving older patients, or neuropsychiatric hospitals. In both instances, they serve long-term patients, most of whom have limited or no income and are grateful for even the smallest personal item. The recreational materials sent help them pass the months and often years of hospitalization more pleasantly.

A recent letter from the Recreation Director at Hot Springs, S.D., is descriptive of some of the uses to which our gifts have been put.

"I just can't begin to tell you how welcome your gifts are! We are a rather remote station, which combines both a hospital and domicile. The capacity of the hospital is 251 and the domiciliary 548 beds. These supplies help tremendously in various recreation affairs, where they are used for prizes.

"How we wish you could see these items in use—or rather, how they are distributed. For example: Each Thursday evening at 7:00 p.m., we have a 'Name the Tune' program in the auditorium. The TV is shut off; veterans preferring that go to one of the other

Continued on page 5

SUMMARY OF MEETING  
between representatives of the  
FORT TRYON JEWISH CENTER  
and  
Y.M. & Y.W.H.A. OF WASHINGTON HEIGHTS  
January 30, 1962

The meeting was arranged in response to a letter from Rabbi Jacob Goldberg protesting a contemplated program for Shabbos afternoons that the "Y" was about to announce through a brochure to the community, and which Rabbi Goldberg vigorously protested as a Sabbath desecration.

Present at the meeting were Rabbi Goldberg and Dr. Hans Epstein, Executive Director of the "Y", Mr. Herman Gross, President of the Fort Tryon Jewish Center, Mr. Sidney Offerman, President of the "Y", and Mr. Morris Weil, Honorary President of the "Y". The meeting began at approximately 8:40 P.M. and the discussion lasted until 10:45 P.M.

Rabbi Goldberg asked if any action was going to be taken in response to his protest. Dr. Epstein declared that while the brochure which originally incurred Rabbi Goldberg's displeasure was not mailed out, the "Y" has been conducting for the preceding three months a Sabbath program for teenagers. This program includes visits to performances of ballet, theatre, traveling to places of interest, etc. Rabbi Goldberg expressed his shock at the fact that this program has been going on, that this was the first he had heard of it, and that he was very sure very few Rabbis in the community, if any, had knowledge of the situation. Both he and Mr. Gross asked repeatedly that this program be immediately cancelled.

While everything that took place in the ensuing discussion cannot be exhaustively detailed, the following were the main points enumerated by both sides in the discussion:

THE "Y's" POSITION

1. The "Y" feels itself compelled to service the youth of the community as intensively and as widely as possible. Shabbat morning (program begins at 11 A.M.) and afternoon are convenient times for many youngsters to participate in supervised cultural activities. At present there are 50 to 60 youngsters involved in the program.
2. Dr. Epstein, in his own words "a student of Martin Buber and Franz Rosenzweig", seeks to develop the program in such a way as to arouse positive feelings of Jewish identity in participants.
3. The "Y" attempted many times to involve the Rabbis in the planning of the "Y" program. The last such attempt was made in the spring of 1960, without success. Therefore, the "Y" does not feel that it must forever delay implementation of its program as it judges it to be right.

# SUMMARY OF MEETING

4. The youngsters involved are not Sabbath observers anyway.
5. There would be no unanimity amongst the Rabbis as to what is permitted and what is not permitted.
6. The general principle upon which the "Y" has based this program is that no one would object to a Shabbat program in principle, and that the only difference that might arise would be in the specific content of the program.

## RABBI GOLDBERG'S POSITION

1. The "Y" is not a youth service agency, pure and simple. It is a youth service agency under Jewish auspices, supported by the local and general Jewish community, and should be dedicated to a program which will strengthen the Jewish religion and not add to its difficulties. If the "Y" should lose its specific Jewish character, it has no *raison d'etre*. If this program shall be continued, then those community institutions interested in the survival of Judaism will have no choice but to consider the "Y" and its works a danger rather than a help to the Jewish future.
2. The only people qualified to pass on religious questions are Rabbis. Layman, as highly learned and as well intentioned as they undoubtedly are, should not arrogate to themselves crucial decisions that touch upon the vital issues of the Jewish religion without so much as a how-de-do to the Rabbinate.
3. The failure of two years ago can hardly be a justification for proceeding under the assumption that calling the Rabbis of Washington Heights together again would fail once more. Even if the local Rabbinate were not to respond, other rabbinic organizations such as The New York Board of Rabbis, or lay-rabbinic organizations as The Commission of Synagogue Relations of the Federation, should have been solicited for advice and direction.
4. A Jewish institution must never aid and abet Sabbath desecration, even if it knows that the Sabbath is unobserved by individuals.
5. While there would be undoubtedly difference of opinion amongst Rabbis of various persuasions as to specific details of the program, the vast majority of the Rabbis would protest the "Y's" program as presently constituted. Even if the "Y's" contention were to be valid, this is still no excuse for not asking the Rabbis first.
6. It is conceivable that while the principle of a Sabbath afternoon program appears to be unobjectionable on paper, its unsupervised application would do so much harm that its principle would be better left unimplemented,

Mr. Offerman made two suggestions to Rabbi Goldberg. The first was that he undertake to get the united opinion of the Rabbis of Washington Heights on how the "Y" conduct a Sabbath afternoon program. Rabbi Goldberg answered that he would consider doing so provided that the "Y" immediately cancel its present program. This the leadership of the "Y" would not hear of.

The second suggestion raised was whether Rabbi Goldberg would subscribe to the statement that he is in favor of a Sabbath afternoon program in principle. Rabbi Goldberg's response was that he would agree to be quoted on that, only in conjunction with the additional statement that he is unalterably opposed to the program presently being carried out.



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January, 1963

Dear Friend,

With this issue of Point of View, we are pleased to send you an article by Dr. Joseph C. Landis: "Secular Jewishness, The Fourth Dimension of Jewish Life."

We hope you will find this paper of interest. It was first presented to the Annual Meeting of the National Conference of Jewish Communal Service last June under the joint auspices of the Workmen's Circle and the Jewish Labor Committee.

Your comment is invited. Single copies are available free upon request.

Sincerely,

Emanuel Muravchik

Emanuel Muravchik  
National Director

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See Just  
last I: What is I?  
The JCC problem

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Fair Sabbath Law

"ONE LAW FOR STRANGER AND HOMEBOEN."

My friends, every so often there comes a point in ones life which makes the individual more proud than ever before that he is a Jew. It may be due to some event he experiences, or in which he participates; something he sees, heard, reads or does which brings the feeling of pride to the fore to a greater degree than is usual. It is as if the Jewish emotions of an individual are kept at a high level at all times ~~and then~~ <sup>until</sup>, due to something, that generally even ~~the~~ <sup>a knowledge of</sup> feeling bubbles over ~~and~~ <sup>to</sup> brings an extra dividend of joy, ~~and~~ worth, and ~~feeling~~ <sup>of</sup> wholesome belonging. This experience happened to me just this past week when I was deeply involved in reading this week's Torah portion; a task to which I devote part of my time each and every week. ~~of my life~~. This feeling was due to a verse which ~~I read, and which~~ we shall read from the Torah tomorrow morning; ~~which~~ <sup>it</sup> stated very simply: "ye shall have one law for the stranger and the homeborn". Of course, this verse refers to the laws of the passover, relative to the exodus from Egypt but, it would appear to me, this statement has application to our time as well. I began to muse on this verse at length and the very first thought <sup>that</sup> came to me was steeped in irony. As a result, I had all the more reason to be proud of my Jewish heritage for it showed once again how modern we are in terms of our tradition, even when compared to the manner of life in our society in the latter half of the 20th century. The first thought that came to my mind, in a very obvious setting, was a reference to the situation in our land today, when colored and white are still far from settling the issue laid down in law in this week's Torah reading. "One law ye shall have for the stranger and the homeborn" but we all know too well that there is precious little of this truth established when one compared the problems experienced by both the white and negro races in every portion of our land. The irony which came to mind was simple: namely, that if this law were interpreted literally, without all of the superficial trappings of modern society, then ~~the law~~ <sup>it</sup> would be applicable to both white and negro <sup>both race</sup> and ~~it~~ would be classified as ~~the~~ strangers because it was the American Indian who was really the homeborn within the framework of this continent. In short, we who make such a fuss today about colored children entering our

schools and destroying our foolish notion about white supremacy, ought to be very glad and acknowledge in all humility that we have been given any sort of rights whatsoever in that the Indians allow us to live in peace. I think that we need not belabor the point, the lesson is obvious: the biblical commandment written by experience so long ago, is still not part of the lives of men, even in our day and age which is supposed to be one of the most advanced and sophisticated ever.

Of course, the ironic example of the Indian is made to illustrate a pertinent point. The same laws of inequality as between colored and white, homeborn and stranger, <sup>are</sup> ~~is~~ evident in other cultures as well. The Romans at the time of their empire considered all non-citizens of their great capitals to be "enemies" and, thus, lost no time in ~~catagorizing~~ <sup>placing</sup> the stranger into a very definite and particular category. At times, to make matters even worse although more specific, the alien in Roman lands was called a "criminal"; this designation, of course, had nothing to do with whether the individual committed a crime or not. It was simply a way of defining the difference between stranger and homeborn. The Greeks, also, even in the golden age of Aristotle made short shrift in dividing between the homeborn and the alien: the aliens or strangers all came under the general heading of "barbarians" and that settled the matter to everyone's satisfaction. In Europe, even in modern times, it was the custom in many lands to allow the alien no right to ownership of land and the privilege of citizenship was granted with the utmost reluctance to one who was of different origin, race or religion. In this setting, it may be added, the designation "alien" was applied to those individuals who had been in residence for centuries or generations; to the homeborn, the native son, the time of residence made no difference. An alien, while perhaps not a criminal, enemy or barbarian, was nevertheless an alien! In this manner the examples of inequality could be multiplied ad infinitum and always with the same results for the lesson of history is clear and unequivocal: in no other culture can one find a similar law as the one which we have already cited from the Torah "one law shall there be for the stranger and the homeborn".

In terms of the Jew and his faith and his manner of belief, this law is unique and no one can ever remove this feeling of pride from us. It was a great advance in the history of human endeavor and, some say, it was the beginning in actual, concrete example which made a group of loosely bound peoples into civilized human beings.

The Talmud tells us that the law of loving the stranger or treating him equally is to be found 33 times in the Torah, the Five Books of Moses. The rabbis place this injunction on the same level as the Jews' duty of kindness to and protection of, the widows and orphans. [Anyone who has any knowledge of the Jewish faith knows, for a certainty, that this law towards widows and orphans is one of the most vital in all of our moral legislation.] The Jew can forsake many things in terms of his duty toward God and his religious obligations but he must never, under any circumstances, ~~forget~~ the widow or the orphan; that is to say, the poor and neglected of his people. For the rabbis to place the law of equality between stranger and homeborn on such a high and noble level is an indication of the worth and value placed upon this particular aspect of our religion. Furthermore, we are to treat the stranger or alien equally in every area of his concern: religiously, he may practice his faith without interference on our part, ~~with equal right to free expression of his views as we feel free to worship God as we please.~~ In moral and civil cases, his plea is on an equal level with that of the Jew and the law of the highest value applies equally to him who is not of our faith, even to the detriment of the native or homeborn. The implications of this are great, particularly when we take note of the fact that all these laws and ideas were interpreted in a time when the Jewish position in society was ~~anything but~~ <sup>not</sup> secure. The Jew, if anything, <sup>was forced</sup> ~~had the right~~ to look out for himself, <sup>that he</sup> ~~and to~~ <sup>obtained</sup> ~~see that~~ justice ~~was done to him~~ for he was surrounded by those who sought to persecute and defile all that the Jew held holy. In this context, however, the Jew did not depart from his sacred Torah: the lowliest of strangers who might have come into his midst by purest accident, was treated with all the consideration and concern as would one of our own. The great modern philoso-

pher Herman Cohen said of this verse; that with its application in reality, the Jew became a human being in the fullest sense and brought, before all others, the idea of humanity or humanitarianism to the world at large. Since then the world has attempted to copy this ideal but, because of its own vested interest has never succeeded in translating the ideal into reality. No one, that is, except the Jew.

There is but one other point [connected to this phrase "one law shall there be for the stranger and homeborn" and we must examine it closely.] More often than not, this type of law is tied to a phrase familiar to us all: "for ye were strangers in the land of Egypt". The point is well taken and obvious: at one time you were slaves and strangers in the land of bondage, be sure that you never abuse the privilege of freedom or take revenge on those less fortunate than you and who might be strangers in your land. There is no hidden meaning here; it is like the man who for years received charity because of his needs but when he became affluent, he always remembered those less fortunate. He gave of his newly won riches because he recalled his own despair, his lack of hope, his poverty of body and spirit, his heartache and woe. In the same sense, the Jew who was once a stranger knows what it means, can appreciate the strangeness of new surroundings, can feel the anxiety of the alien, ~~in a different society~~ and knows now by experience and law that it is his duty to protect the alien with equal justice, opportunity and right. One law shall there be for stranger and homeborn for ye were strangers in the land of Egypt; it is strange that all other peoples who ~~came to be in this type of position of enslavement~~ <sup>may have been captured or</sup> at some time in the course of history, never managed to formulate a similar law. The ~~reason~~ <sup>reason</sup> is that all others who were enslaved waited ~~just~~ <sup>only</sup> for the moment to be free, ~~then~~ <sup>re-</sup> to gain power ~~again~~, then to acquire the upper hand and apply revenge and hurt to the former oppressor. It is a vastly different orientation toward life and ones responsibilities in life from those expressed by the Jew; regardless of our burdens and ~~the~~ hardships ~~we~~ <sup>we said:</sup> ~~had to bear~~, "one law shall there be for the stranger and the homeborn". As a matter of interest it might be added, ~~in pinpointing the difference between~~ <sup>do support my point of view,</sup>

~~the Jews' point of view and that of the rest of the nations and creeds, in~~  
~~that frame of reference in the modern world.~~ <sup>that</sup> In the 1950s, with Europe being  
 in the throes of rebuilding its society in the aftermath of its greatest de-  
 struction, the "Congress for the Protection of Minority Populations" met to de-  
 cide the problems of its day and age. A motion was put on the floor of the  
 Congress to ~~adopt~~ <sup>adopt</sup> as its motto the verse from the Bible which has been our  
 theme for this evening. The debate ~~finished~~ <sup>ended</sup> and the motto "One law for home-  
 born and stranger" was rejected. The reason: too theoretical; that is to say:  
 not practical for a time when with all good intentions the national power  
 struggles and the vested interest groups still wished to gain the most and  
 the best for their own, narrow, chauvenistic point of view. It seems a fitt-  
 ing commentary to the problem with which we have wrestled this evening.

This, then, was the verse which made me feel with pride my Judaism. It  
 is a simple verse, one of many, but one of the greatest significance. One  
 law for the homeborn and stranger for ye were strangers in the land of Egypt.  
 Beautiful words, lovely sentiment, of course; at the same time, our people  
 meant every word of it and in this aspect of the phrase lies the distinction  
 and the distinctiveness of our cause. This, then, is but one other example  
 that we Jews have every right to be extraordinarily proud of our ~~distinctive~~ <sup>sacred</sup>  
 and noble heritage.

Amen.

Feb. Tab., Frid Eve., February 1, 1963

THIS IS JUDAISM--Part II: "THE MEN".

My friends, many men in and of Judaism have contributed greatly ~~to~~<sup>in</sup> the generations toward making our religion one of worth and value. When we speak of the subject "This is Judaism", our topic for this years' Spring-Lecture Sermon Series, we can not help but think of such individuals as Moses, Abraham, David, Hillel; yes, even of Jesus who was a Jew from the day of his birth to the moment of death. <sup>But</sup> Would the Jewish religion of our day be the same without ~~an~~ Elisha ben Abuya of the early Talmudic period, without Rabbeinu Gershon of the year 1000 who promulgated the decree of monogamy, without Rabbi Meir of Rothenburg? In modern times, do we not owe a great debt to Menassah ben Israel of England, ~~to~~<sup>to</sup> Moses Mendelssohn and Abraham Geiger of the 18th century, to the Gaon of Vilna who was one of the most outstanding individuals we have ever produced, to Franz Rosenzweig, Duber and Abba Hillel Silver all of the twentieth century? Without any of these giants, the religion which is so dear to our hearts would certainly not be the same; indeed, we would lack some of the essential ingredients which have made Judaism as we know and love it worthwhile and dynamic ~~not only~~<sup>for</sup> in our time but, far more important, there would be little chance of the same intensity in terms of the future. <sup>While</sup> ~~But~~ these men have made obvious contributions in the course of the centuries; we try in this Lecture Sermon Series to acknowledge the obvious but not to dwell on it. Thus it was in the first lecture when the topic was "the Books" and it will be the same <sup>today as well as on the rest of the</sup> ~~when we speak of the last three in the series on~~ <sup>this</sup> is Judaism, <sup>the second Friday of</sup> March, April and May on the subjects: the ideas, conflicts and the future.

There are other men, of course, who are also worthy of being mentioned. They, being Jews, have added immeasurably to the prestige of our heritage, whether for good or for evil. ~~but, in the same sense,~~ <sup>Each,</sup> while being a Jew, has made a lasting <sup>impression on</sup> ~~contribution to~~ the world at large but ~~this~~ contribution was not made ~~simply~~ out of the context of the man's Judaism. I am thinking, for instance, of such mental pioneers as Freud and Einstein who have surely left their imprint on the stage of world history; or, of Karl Marx and Jonas Salk who in their own particular fields have influenced the shape

and well-being of the world in which we live. All of them were Jews but ~~they made~~ <sup>have no positive correlation to their Jewishness.</sup> their contributions quite outside the pale of Jewish influence. In their cases, it just happens that they were of the Jewish faith but they added very little if anything toward making Judaism a greater and more dynamic faith. Thus, we may say that we shall discuss the "men" of Judaism in terms not of the obvious or simply because they were Jews but because <sup>each one</sup> ~~by being who they were they~~ strengthened, ~~and~~ fortified and assured the continuance of our religion. This shall be our common denominator: the three men whom we shall cite have all contributed their part to the theory that Judaism lives now and shall continue to live in its own particular way in the years to come.

We turn first to the Biblical time. King David was a true human being, filled with the vices and blessings each of us carries as a burden. He loved Bathsheba and took her unto himself; in so doing he committed adultery. The people of the land rose up in furious rebellion for her husband, Uriah, was one of the great warriors and the king had abused every privilege and responsibility of leadership. As a consequence, a man named Nathan, who believed himself to be a prophet, went into the king's royal chambers and told this parallel: a man had an only kid which he loved. A strong man came and took it away and to make the theft legal, he had the owner killed. What will the king do to this man? David, sitting upon the throne, not perceiving the ~~in~~ irony of the situation, rose up in fury and said, he will be mightily punished! Who is this man who dares traffic with the goods and lives of my people? And Nathan, in one of the most awesome answers ever given in our Bible says: <sup>Chap. 24:1-18</sup> "Thou art the man!" ~~and~~ <sup>to be</sup> the mighty king sank to the ground humbled as few other human beings had ever been humbled before. In this context, I believe ~~that~~ Nathan <sup>to be</sup> is one of the great men of our tradition, although he is not well known nor his action appreciated. It marked the occasion when one of us was able to stand before the leader and accuse him, face to face, for the crimes he committed and for the wrong he had done to the people as a whole. It was a rare instance of human honesty, coupled with integrity; one can imagine the courage, the fright, the apprehension, the fortitude on the part of Nathan.

In a ~~very~~ real sense, he took his life into his own hands <sup>as</sup> ~~and~~ he sought to bring the mighty King David to justice; ~~and~~ because of his action, he changed the basic concept of our faith. That is to say, in our faith all men have access to the leader, all men can and should insist on equal justice for all, in our faith the principle of equality reigns supreme in that both king and beggar are of equal stature and status before the teachings of Judaism. Had Nathan been rejected, had David not been seized by remorse, had the people not risen in protest ours might well have become an autocratic, dictatorial and thoroughly <sup>aristocratic</sup> ~~corrupt~~ way of life. The people taught the king that the law of humanity applies to all; and Nathan the prophet was the instrument of their will. It was a turning point in the manner of our faith.

The second individual who has left his mark and who has contributed toward retaining the integrity and greatness of our faith to this day, and for centuries yet to come, is known to the Jewish world by the name of RASHI. He lived during the Middle Ages, predominantly during the 11th century, was born and <sup>spent</sup> ~~lived~~ the greatest portion of his life in southern France, although he studied as a child in the city of Worms. The name "Rashi" is, of course, only an abbreviation for "abbi Shlomo ben Yitzchok"; ~~but~~ he is known throughout the world as the commentator par excellence of Jewish tradition. His great commentary on Torah, the books of the Bible, Mishnah, Midrash and Gemorrah opened the teachings of our faith to the scholars of later generations ~~and in our own time,~~ (we know) Because of him exactly the manner in which our people felt in terms of the teachings of Judaism as early as the 11th century. Not only did Rashi explain the text but also defined the grammar, gave rules of conduct and translated some of the words into <sup>the</sup> French of his time so that his contemporaries could the more easily understand the sacred text. As a result, we also have a means of knowing and learning some words <sup>in</sup> Medieval French, a commodity of which Christian scholars knew nothing until the 19th century. Rashi had a comment on every single <sup>verse</sup> in our holy tradition; he took nothing for granted but sought a deeper and more definite meaning for each and every word in the books which were the life-staff of our people over the

centuries. Not only that, but he developed a type of shorthand by means of which he annotated the text in the margins and this shorthand has come down to us to the present day. Every single student of Judaism, whether scholar or layman, can not call his Jewish education completed except that he has had some familiarity with Rashi, either with the great person as a biblical commentator or as an individual. ~~for~~ <sup>one</sup> Rashi, aside from his contribution to the fuller understanding of the text, added <sup>dimension</sup> ~~another great person~~ to our tradition. He was not a rabbi or scholar by profession; rather, he was a wine grower in his native southern France and often speaks of his time-consuming work in his vineyards. He taught us, by precept and example, that the busiest individual can take the time, the effort, the devotion to make Judaism and its study a major factor in his life despite commitments to business and all other social pressures. Rashi taught, in essence, that Judaism and involvement in life were not mutually exclusive and because of his deep love for his faith and his attempt to explain and define he has made a lasting, if not eternal, contribution to our better understanding of the religion of our <sup>people</sup> ~~ancestors~~. Our fathers and our father's fathers have left an understandable heritage to our children and/or children's children.

And now to modern times; many are the men who might qualify for honors within the framework of the Jewish religion but none is more deserving than the greatest modern Jewish personality, Theodor Herzl. He was, in stark fact not much of a Jew, from the point of view of practicing his faith, at least in the early years of his life but his place within the context of his religion is unparalleled. ~~and he will always be~~ <sup>is</sup> immortal. I mention him in particular, despite his flabby Judaism, because he was not only the founder of political Zionism. Indeed, he was the one individual who, against the most unique odds ever faced by a <sup>Jew</sup> ~~human being~~, brought an ideal to the point of reality: he made concrete the <sup>dream</sup> ~~ideal~~ of the ages in that Jews after a lapse of two thousand years actively, politically sought to reestablish the Jewish State. Credit is due him all the more so because he was awakened to the needs of his people at a time when it was fashionable and correct in his social <sup>circle</sup>.

to remove oneself from identification with religion. While the average Jew bowed himself low and mumbled his prayer, Herzl went forth and did the work. While he did not succeed during the course of his lifetime, nevertheless he was the founder, he laid the groundwork, he organized and he fought the first and formative battles; without him there would be no Zionism as we know it. ~~in our time and without him there is little doubt in my mind that the Jewish~~ <sup>also eventually</sup> State of Israel would <sup>but</sup> have been established, <sup>but</sup> certainly not in the manner of its existence in this day and age. Herzl was heroic in his struggles and ~~in~~ his short life ~~span~~ of 44 years he did more for the continuance of his religion than most men do in twice that span of years. He was a secular Jew who became converted and he transformed the ideal of his faith into reality. He neglected and lost family and friends, he was ridiculed and abused, he was hated and reviled but the events of the times bore him out, as it might have been the case with the prophets of yesteryear; ~~and~~ today his final resting place has become a shrine for all those who make the pilgrimage to <sup>Yad Vashem</sup> ~~Yad Vashem~~.

These three, my friends, are the men who have contributed immeasurably to Judaism but, more than that, have fulfilled our primary requirement for inclusion this Sabbath eve: these three men assured <sup>certain aspects to</sup> ~~the~~ continuation <sup>of</sup> of our faith. They were Nathan the prophet, Rashi and Theodor Herzl, spanning the ages of our history. The average congregant <sup>must</sup> ~~may~~ not know everything about all of these men but he can not successfully classify himself a fully oriented Jew without at least knowing their names, their place in the scheme of things, and their contributions to our noble faith. When we mention the names of these three men we should do so with awe and reverence and respect for ~~their~~ their lives and deeds are added together they total the end result: NATHAN, RASHI AND HERZL: THIS IS JUDAISM!

Amen.

Heb. Tab., Friday Evening, February 8th, 1963.

Part II in series "THIS IS JUDAISM"

The Men.

## Boy Scout Sabbath

Intro

- A - General
- 1 - happy to have Scout units with us, it's their leaders: Cub Pack, Explorers & Scout Troop
  - 2 - we have always welcomed Scouting to our Society & take pride that it has been Scouting here for many decades.
  - 3 - we have held on our members, friends & many in part. men help to sponsor
- B - specific
- 1 - input. man always a vital factor - supply money, advice & interest - also lend their prestige to cause of Scouting
  - 2 - John Blum recently on Tr. Radio also to lend prestige of his position to cause
  - 3 - I don't like glorifying of his words - at most as if he were to tell us that Scouting was A-OK
  - 4 - one joins The impression that for most people Scouting not very important or interesting but that he is there to tell us of positive aspects of Scouting
  - 5 - I don't like my approach - I want to tell you why Scouting is OK positively

Body

- A - Scouting is Good
- 1 - kids today: narcotics, candy stores, drink, smoking, drive fast cars
  - 2 - Scouting takes youngsters away from this not only here. It takes them off the streets but here.

2. you can learn from us & we can learn from you.
- 3- hope you will always be scouts - from your leaders you see - never too old to be part of movement.
- 4- I am still proud of my error. That too quite a few years ago

B - specific  
Scouting There is food - not only  
1- in you but in all  
2- would that more youth belonged & more adults follow its teachings  
3- hope you will learn to love it so that as citizens of tomorrow you can make your contribution to world which we are a part  
AD EN.

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3- It gives them something else, more positive to do.

4- it channels activities of boy into constructive tasks:

5- learns skills, merit badges, camping, on land, in city, in country, in air + on sea - all special in talents from

6- life-saving to cooking, from music to reading

7- So. Therefore is not for nissies - They drop out quickly. So is for health giving young men who are our future!

B - Unity and of faith. Unites in  
1- So is an act of faith. Unites in the  
the ideal riders all youth in the

movement

2- if boy lives by oath. Law - he is better, more honest, more decent, more honest

3- if adults would live by these words, a world of peace, honor and faith

4- an act of faith: we believe that  
her of what we do This world can

be better. be better. be better. be better.

5- we want to be a part of this process.

Cover

A - Surely we want you young men  
1- That's the  
here, in our pulpit, in our temple

## THE DIVINE REVELATION.

My friends, while there are many beautiful passages in the Bible, this Sabbath we read the portion which is most important. It speaks of the Ten Commandments, the Divine Revelation; that section of our sacred literature which has unquestionably shaped the character and destiny of our people as a religious entity. We have had occasion to discuss the Ten Commandments many times in past years; this time as on past occasions we can draw the large, general conclusion that people no more obey the Decalogue in our time than they did ~~fully obey~~ <sup>heed</sup> them in years of the past. Perhaps there is something wrong with the Ten Commandments? Are they too difficult to be obeyed? Do they place too great a strain or obligation upon the people; is it a Divine Revelation which is too ~~great~~ <sup>awesome</sup> or lofty for the average mortal being? I doubt it; each and every human being can quite easily accept the law of God if he would only make the effort and live according to his commitment. What is so difficult about accepting the fact that "I am the Lord thy God, who brought you out of the land of Egypt and out of the house of bondage"? Can man not obey the following laws: "Thou shalt have no other gods before me", "Thou shalt not take the name of the Lord thy God in vain", "Remember the Sabbath day", and "Honor thy father and thy mother". At the same time, is it such a terrible sacrifice on the part of the human being that he neglects "Thou shalt not kill", "Thou shalt not commit adultery", "Thou shalt not steal", "Thou shalt not bear false witness" and "Thou shalt not covet"? There are only ten of these laws, each with great implications to be sure, but certainly neither so lofty, nor so idealistic, nor so abstract that the human being can not grasp their message and deeper meaning. Why is it, then that after centuries of our possessing these laws, after centuries of discussion and clarification on the part of teachers the world over, after centuries of reciting and memorizing and affirming the Ten Commandments, why is it that man still can not live up to their ideal? The Divine Revelation made us, gave us strength and purpose, permitted us to claim a holy possession but we are no nearer to living according to these laws than we were in days gone by. It is the thesis of many that if the world would but accept

these ten simple laws, and understand their implications, this would be a better world in which to live and all of us would be better people, living in peace, joy and fulfillment.

The problem, then, lies elsewhere. Since we know the laws and have been taught them, perhaps we are ill-prepared for listening. Perhaps our entire emphasis should have been shifted generations ago; that, instead of placing our faith in the laws themselves, we should have concerned ourselves more with the preparation of our people toward receiving the message of the Ten Commandments. Whatever the case, let us give the matter some thought. Those of you who read your Bibles know all too well that God simply did not come down the mountain and give the Law; indeed, there was quite an extensive period of physical as well as spiritual preparation. Perhaps we ought to consider it from that point of view: not only the Divine Revelation but our entire way of life as well. Surely, you go to attend a concert in a different frame of mind than if it were a sports event, in a noisy crowded arena. Surely, or at least I hope so, you are in a different frame of mind prior to the High Holydays than you are prior to Purim. I imagine that you prepare yourselves differently when you go to the cemetery to pay your respects to your loved ones than when you plan or dress for a New Year's Eve party. Why then should it not be the same this Sabbath eve: perhaps you need to prepare yourselves in a special manner, realizing the special nature of the religious commitment inherent in the Divine Revelation. After all, the Ten Commandments were given to us, to our people, they are in our sacred heritage; it is not as if we were reading a passage in a modern novel heavily coated with Freudian overtones. Consider, then, the whole process of Revelation as it took place in the Bible, in the chapter immediately preceding the Ten Commandments, the 19th chapter of the Book of Exodus. There were three definite steps before the covenant was revealed and the people were committed to its ideals. There was first, an invitation on the part of God for the people to listen and heed; there was, second, the preparation on the part of the people; and, third, there was the appearance of God on the

mountain after all the prerequisites had been met. Then, and only then, was the covenant given unto them and by extension unto all the generations of Jewry through and beyond our own day and age.

In the first instance of invitation, God quickly made it apparent what the Divine Revelation would mean for the children of Israel. <sup>They were</sup> ~~He~~ reminded ~~them~~ of what He did for them during and after the exodus from Egypt and then presented the opportunity: "you shall be a treasure unto me" if you obey my commandments; indeed, God went further: "you shall be to me a kingdom of priests and a holy nation". This was no small invitation; how many of us have ever been given the opportunity to be a "treasure" or to become "holy" in our time? ~~And~~, ~~it~~ implied a consecration of the people which they readily accepted. Every nation and race has its particular reason for pride. Ancient Greece was the nation of art and philosophy, Rome was the classic nation for law and organization but we were the people of a religious ideal. At the same time, many of these great nations misread themselves: Germany thought it was the superrace, England the home of fair-play, America the "land of the free and the home of the brave" but we all know that these are concepts and values which have more value in terms of propaganda than in the realm of concrete living experience. Except for the Jew: he has brought the idea of holiness in faith to the world at large, he has developed his ideals and precepts, and all of western religion is based on what we Jews gave to the world. While we may not have been able to live up to <sup>the religious ideal</sup> ~~what we gave to others~~, we have certainly never misused our heritage. Thus, it was an occasion for sanctification and even the mountains, the Midrash tells us, were involved and wanted to be honored. Mt. Hermon said, Choose me for I am the highest. Mt. Carmel said, Choose me for I am the most beautiful. Mt. Lebanon said: Choose me for my cedars sing of Thy greatness. But God chose Mt. Sinai because "thou art set alone in the wilderness, even as Israel is alone among the people, even as I am alone and one. It was on this basis that the people accepted the invitation and Moses brought their positive answer to God.

Now comes the second step, one of physical and spiritual preparation.

In the first place, the period of preparation was not a simple matter but would require three full days of effort on the part of the people. How many of us perpare for attendance at Synagogue for a period of three days? When we have purchased a ticket for a play downtown then, perhaps, we have a long period of anticipation and reflection and awareness of the treat in store for us; but how many apply the same to the prayers we recite and the music we hear and the mood which is to sway us? The second category, most interesting to us, was the fact that the people were all to wash their clothes. It reminds me of the ~~Christian~~ phrase that <sup>when Xians</sup> ~~when they~~ go to church, they put on their "Sunday best", their Sunday clothing. I am certain that the concept is derived from our Torah portion for this week. Indeed, the lesson is obvious: outwardly and inwardly, we are to prepare ourselves for the great, Divine encounter. Furthermore, men and women are to have no physical contact with one another for the period of the three days; again, another way of preparing the body as well as the mind or spirit for what is to come. Next, a boundary or fence was to be erected around the <sup>foot</sup> ~~bottom~~ of the mountain so that people would not come too close to the holy area and suffer the penalty of contacting a place where the Divine resides; that is to say, in every encounter with Deity, there is to be a certain amount of respect and awe and reverence and dignity which, I am afraid, is a quality all too readily lost in our modern day. In some instances, our friends walk around here as if they owned the place; in reality, this "place" is a Sanctuary owned by God, it is holy ground, dedicated and consecrated and we ought to act accordingly. And, finally, as a constant reminder of what is to be, the trumpets are to sound at regular, specified intervals so that the people be constantly aware of their commitment, of its awesomeness, of its far reaching implications. And, now, that the three days have passed, they are ready for the appearance of God and the revelation of the Covenant to follow.

And what an appearance it is: "On the morning of the third day there was thunder and lightning and a very thick cloud upon the mountain and a very loud trumpet blast, so that all the people trembled. Then Moses

brought the people out of the camp/ to meet God..And Mt. Sinai was wrapped in smoke because the Lord descended upon it in fire, and the whole mountain quaked greatly...and as the sound of the trumpet grew louder and louder, Moses spoke and God answered him in thunder." This is the awe<sup>as</sup>inspiring appearance of God; is it any wonder, then, that the people trembled ~~and~~ in this verse, "And all the people saw the thunderings and lightning and heard the noise of the trumpet and the mountain smoking, the people were afraid and trembled". It is, in all probability, an accurate picture of primitive men facing God; we can feel with them the mood of this fantastic experience.

Today, we are somewhat more refined. We no longer see God in noise and thunder but, rather, in quiet and peace and meditation although the inner turmoil within some of us is as real as the revelation of Biblical times. Yet, for all of our change in concept, the preparation for this chapter of the covenant is as real as ever; it is our task and our obligation to think in these terms, to adapt ourselves accordingly and to do justice to the idea of the Divine Revelation in the best way we know how. Perhaps, if we keep in mind that which preceded the Ten Commandments we shall be better able to appreciate them; who knows but by placing our emphasis along lines such as we suggested this Sabbath eve we may even come to the point of not only appreciating their ~~message~~ <sup>content</sup> but actually ~~to~~ living in accordance with their message. If this be accomplished, in even the smallest measure, we shall have fulfilled our purpose as civilized human beings, as exalted mortals, as dedicated members of the community of Israel.

Amen.

Heb. Tab., Frid. evening, February 15, 1963.

## Background

### A. General

- 1 - one of most important. Sat in cycle of 7 readings
- 2 - ~~last night spoke of 10 C's - level.~~
- 3 - last night spoke of elements of preparation  
This morning I read them as given
- 4 - what then is left for us?

### B. Specific

- 1 - what remains is - matter of ratification
- 2 - of sealing the covenant, of entering into the Covenant with God
- 3 - this done by our ancestors, must be by us

## Body

### A. Ancient Ratification (Ex 24:1-18)

#### A. Ancient Ratification

- 1 - we will do - people
- 2 - altar on hill - 12 pillars
- 3 - place of offering of oxen
- 4 - blood in a basin; 1/2 on altar
- 5 - Read Book of Covenant
- 6 - blood on people

#### B. What about us

- 1 - certainly don't rec., Jan that up long ago
- 2 - at same time, some elements of ancient ritual are applicable to us as well
- 3 - if nothing else, we too can read the Book of Covenant

#### a - Bible

#### b - esp of our people

#### c - involve ourselves in trad. heritage

#### 4 - say: we will do

- a - we know, we have this right
- b - speak from our convictions
- c - assert our right to maintain our point of view

- 5 - Action also needed - more than ever before
- Theoretical not enough
  - abstract principles little value in application
  - words, no matter how fine  
affirmative are not sufficient
  - must act & do, & work & strive to make  
the ideal into reality

## Conclusion

### A. General

- Thus, out of ancient procedure of ratification  
we can learn something for today
- They sacrificed in fire & blood but  
we less violent & reserve
- but can just as effective, if not more so

### B. Specific

- Read & know of faith, & apply the words  
to lived
- Then 10 C's can become real in the  
lives of men
- our faith based on 10 C's, can be  
truly the living faith of the living God.

AOT EN.

Sat. AOT - Heb Tab - II / 16/63

"FAIR SABBATH" PROBLEMS.

My friends, every state in the Union except Alaska has some law restricting activity in one form or another on Sunday. In 37 of these 49 states there are sharp restrictions in terms of commerce, and 31 states also restrict work or labor on that particular day of the week. New York ~~state~~ <sup>state</sup> is one ~~of these states~~ where restrictions for Sunday activity are most stringently enforced; as a consequence we New Yorkers are faced with a vital and difficult problem vis-a-vis the general, non-Jewish population. Those who are particularly affected are orthodox or traditionally oriented Jews as well as other religious groups whose day of rest is Saturday, the Sabbath, instead of Sunday, which is the Lord's Day of the Xians. In our state, article 192 of the Penal Law makes it a crime for persons to perform work or labor or conduct business on Sunday; this law, of course, creates untold difficulty and hardship for those groups which are not part of the mainstream of religious culture. Orthodox Jews and other Sabbatar-ians are, of course, limited in numbers but to them the issue is crucial. While we are not in this particular category, being a liberal congregation and being a part of the Reform Movement, still the issue is of vital importance to each of us for it affects our way of life as American Jews in terms of the society of which we are a part. Year after year, efforts have been made in the legislature of this state to counteract this law or to amend it in such a fashion as to present a fair labor practice to all the people of the state but in every instance we have been thwarted in this effort by groups and individuals who are more motivated by political expediency than by religious conscience. The Roman Catholic Church, for instance, and for very good reasons wishes the law to be kept in its present form while the Protestant organizations side with the Jewish point of view in seeking some measure of change or reevaluation. To be specific, in the spring of 1962, the Assembly Codes Committee in Albany heard 58 religious and community leaders representing 50 organizations who supported Sabbatarian exemptions while only one spokesman, representing the State Catholic Welfare Committee, opposed such a change. Despite this overwhelm

ing response and clear majority, the issue never left the committee and was not brought for discussion to the floor of the State Legislature. It is for this reason that I state: ~~that~~ political expediency ~~in this issue~~ has made short shrift of religious conviction.

Of course, this law is not a simple statement prohibiting business on Sundays. If that were the case, the issue would <sup>be</sup> far more simple than it is; to every law of this type there are dozens of archaic and ludicrous exceptions. In our instance, a New Yorker on Sunday may buy bread but not uncooked meat, milk ~~and~~ <sup>and</sup> fruits but not vegetables, beer (after 1 P.M.) but not butter, newspapers but not books, gasoline and oil and tires but not batteries. He may sell personal property but not real property, see a movie (after 2 P.M.) but not attend a public dance, watch a ball game but not a bicycle race, patronize a delicatessen but not a barbershop. The history of this law in American society dates back to 1612 ~~to~~ <sup>to</sup> the state of Virginia ~~for~~ where a Sunday law was enacted to punish all those who did not attend Church on that particular day. This was the beginning but in due course of time, the pattern and picture radically changed until today the crazy-quilt pattern we have cited already exists in full force and, by the very nature of its formulation, discriminates against the small merchant and businessman, many of whom especially in this State are Jewish. We make this point to bring to your attention a most vital fact: that is to say, the issue of the Fair Sabbath Law is not a small molehill out of which Jewish organizations in general and rabbis in particular have made a mountain or an extensive case of maltreatment or ~~in~~ <sup>in</sup> justice. The facts of the case are plain for all to see, ~~and~~ comprehend and to disturb us all: these cases of Sunday law violations represent the second largest single category of misdemeanors brought before the courts of our state; they are exceeded only in number by vehicle and traffic law violations. During the year 1961, for example, almost 20,000 defendants were arraigned on this charge, which represented an increase of over 5,000 over the previous year. On the other hand, out of 30 of the city's largest business firms

iii.

that conduct Sunday operations, none ever received a summons for violating the law of the state. These business/firms represent radio and television broadcasting, newspaper concessions, sightseeing tours, banks and department stores which cater to the customer by means of telephone all on Sunday. Movies open prior to 2 P.M. on Sundays, similarly libraries and museums all of whom employ a staff of workers in violation of the law; not one has ever been prosecuted, according to sworn testimony by the American Jewish Congress, issued at a hearing in December 1962.

The orthodox Jew, therefore, is caught in a situation which makes his economic existence one of peril and fear. In a very real sense, the Sabbath observer must choose between his religious convictions and his economic survival, especially in a given situation where in certain business realms the Saturday ~~business~~ <sup>volume</sup> represents almost 50% of the weekly ~~profit~~ <sup>income</sup>. If the orthodox Jew surrenders his best business day because of his religious scruples it is a measure of self-sacrifice for which he receives no compensation; he suffers a double penalty, a double punishment ~~and his very~~ <sup>if he is not</sup> ~~existence is threatened~~ <sup>allowed to be open on Sunday.</sup> When these small business men are brought before the courts because they were issued <sup>a</sup> ~~summons~~, the judges are often very lenient and give a suspended sentence; however, as we all know, the very time it takes to go to court, to ~~hire~~ <sup>consult</sup> a lawyer, to prepare the case all represent a loss of time and revenue <sup>for</sup> which <sup>he</sup> <sup>^</sup> can hardly be compensated ~~is~~, especially on the level of the small business man. This problem, in other areas of concern and originating in other states, has been fought to the Supreme Court as late as 1961. While the Court upheld the law due to the fear of other people taking advantage of the liberal ~~liberal~~ <sup>liberal</sup> ~~test~~ <sup>test</sup> ~~and~~ <sup>and</sup> ~~proof~~ of one's religious affiliation would have to be made public, the court nevertheless sympathized with the plight of the honest Sabbath observer and Justice Potter Stewart said <sup>that</sup> <sup>^</sup> this is "a law which compels an orthodox Jew to choose between his religious faith and his economic survival. This is a cruel choice". To which Justice William O. Douglas added: "When these laws are applied to orthodox Jews or Sabbatarians, their vice is accentuated. For the economic pressures on these minorities...there is no recourse."

As a result, Governor Rockefeller made feeble attempts to have the law amended but to no avail. At the same time, the 1962 State Democratic Platform contained a plank supporting "fair treatment to those who observe their Sabbath day on a day other than Sunday" but with the defeat of the Democratic candidate and the election of a republican legislature, the chance of this plank gaining ~~in its battle~~ <sup>for enactment</sup> ~~to be enacted~~ into law is nil.

Thus far, these are the facts in the case at hand. However, my friend the issue does not rest here for the implications are as great, if not more so, than the facts speaking of and by themselves. In the first place, the law and the lack of desire on the part of the legislators to change it, imply that we who are deviants from the norm in our society must learn to adjust or conform to the will of the majority. However, while this may be a sound principle we do not ask for an abrogation of the law but, rather, a change in its application (or, better still, a universal application of its principles to all parties involved.) We stand on the principles that this country has grown and prospered, indeed has grown great, <sup>because</sup> ~~that~~ ours is a land of cultural pluralism. ~~and the fact that here~~ <sup>If</sup> we have to fall into a line of reasoning <sup>in</sup> strictly in opposition to our religious principles, <sup>it</sup> implies a dangerous precedent <sup>is view of our being a minority.</sup> ~~and a distasteful way of life as Americans.~~ It would seem to me that we can not afford to be placed into a category of second-class citizenship in regard to this area of concern as we can not, did not and will not be labelled as such on the issue of Church and State separation either, which we have had occasion to discuss from this pulpit several times in the past. As in other instances, solutions may be found if the will and desire to help people <sup>are</sup> ~~is~~ there to begin with. This seems to be the case in most states but not, for example, in New York, Pennsylvania, Massachusetts and Maryland. In Conn. a Sabbatarian is not liable to prosecution if he files notice of his belief, closes his place of business for one 24 hour period during the week, and does not interfere with other persons when they go to worship on Sunday. The same is true for Maine, Michigan and Oklahoma, with slightly altered but similar statutes in Penn-

tucky, Indiana and Vermont. In short, the Xian religion is not violated, the culture not oppressed and minorities are given free reign in terms of their convictions once a state takes its own constitutions, and that of the Federal Government, to heart.

Why has so little been accomplished within the confines of New York State? In its simplest measure, the answer is that the people have not indicated sufficient interest or concern and leave the matter by default in the hands of the vested interest groups. But for us Jews, and for all those other small religious groups who make of the Sabbath a holy day, the issue is one of great concern and often one of survival. ~~and~~ In their interest and in the interest of fair play on every level of life in our society, we say: ~~that~~ this is a problem and an issue which ~~is~~ <sup>must be</sup> of real and deep concern to each and every one of us. To observe the Sabbath is one of the cardinal principles of our faith; it is the root from which Judaism branches out into all areas of life. In America, above all other lands, the <sup>right</sup> ~~permission~~ to observe this day as one of sanctification should be ~~granted~~ <sup>granted</sup> to all honorable individuals and not at the expense of their livelihood. As Jews we ask, indeed we demand and insist, that we and ~~our~~ <sup>the</sup> cause which we represent deserve a fair hearing, fair judgement and a fair solution at the hands of our fellow Americans.

Amen.

Feb. Tab., Friday Evening, March 1, 1963.

PURIM EVE: SAT. MAR 9, 1963.

## INTRODUCTION

### A GENERAL

- 1 PURIM one of great, joyous holidays on calendar speaks of persecution and despair but also one of fulfillment
- 2 with all our troubles, had Esther & Mordecai; evil was punished and we made a holiday out of being saved
- 3 not only that, but we made something more out of the occasion: Hamentaschen just the least of it; give gifts to the poor; sing songs, special games, walk in costumes
- 4 tomorrow our PA will sponsor PURIM CARNIVAL.

### B SPECIFIC

- 1 mention this to show you how this time, as on other occasion, we Jews have taken a desperate situation and have made something good and joyful out of it.
- 2 here there was almost certain death, terror & despair but we gave it: life, charity, fun & laughter
- 3 it shows that ours is a religion of gladness & goodness even in darkest times; *this one I'm just kidding*
- 4 as I say: this not only time, let me give you a very modern example.

## BODY

### A THERESIENSTADT.

- 1 was a town in Europe, named after a great empress, Maria Theresia of Austria: Theresienstadt.
- 2 was not a town or city like we picture it in our modern times but a place primarily for soldiers to live; like an army camp with houses, rather than tents; there were towers, fortress, high walls.
- 3 during WWII, before many of you children were born (1938-1945), this town became a prison where Germans kept Jews: hurt and oppressed them & many J. died.
- 4 not only adults but children too, from all ages & from all lands.

### B PICTURES

- 1 when in this prison, children drew pictures and wrote poetry, some of which I have here to show you
- 2 some even drew pictures from memory: to remind them of home and what life was like when they were free; drew & wrote in hope that they would return home
- 3 even more amazing: in dark prison, surrounded by wall & fortress drew and thought and wrote of green flowers, butterflies even though they saw little that was pretty and some, while they wrote or drew, were very near to death themselves.
- 4 was like PURIM we just mentioned: people in deep & real trouble but children saw light, gladness & joy.

## PURIM EVE (CONT.)

- 5 what camp looked like #1  
beds, bunks in dormitory #2  
strange disturbed view but in vivid color #3 & 3a  
houses, amid greens #4  
children in green, vivid imagination #5  
children playing games but we know had to work at  
age of 14 as adult #6

6 small poem "A newcomer comes to us  
Everything astounds him here  
What, I should sleep on the attic floor?  
Does one want to punish me by my having to eat  
potatoes

Here I should live? What irony  
Why the floor is made out of ~~asphalt~~ *concrete*  
& there I should lay myself down (to sleep)  
in such dirt I should have to move around?

-----

Here there is movement day and night  
From where do we get so many flies  
They can bring sickness to us  
Something is biting me, Are these lice? I can't  
say

Theresienstadt makes me feel so terribly uneasy  
When do I go home? When, O when???

## CONCLUSION

### A GENERAL

- 1 in these words and pictures you have a picture of the eternal hope in heart and minds of children;
- 2 same as it was with Purim in days of Esther & Mordecai, so that while you did not, thank G\*d participate in either of the instances I mentioned, still we want you to know that PURIM affects you as well.

### B SPECIFIC

- 1 hope that you will always remember that dark moment will come into your lives, as they do to all but
- 2 we hope for good and better days & work for them. People always will try to hurt each other or us as Jews, but we will survive.
- 3 children & adults will be in sadness but will try for cheer, green, flowers & yearn for sunshine
- 4 this for days of Est. & Mordecai, for children of Theresienstadt, for you and me in these days of joy as we give charity to poor%, observe our holiday and celebrate freedom of Jews everywhere in world.

AMEN.

Sat. Eve., March 9, 1963.

# INTRODUCTION

## A General

- 1 this is one of special Shabbosim of J. year, of which there are several
- 2 have Shabbos Hagadol, prior to Pesach and have Sh. Shuvoh, prior to Yom Kippur
- 3 these are specially designated with view to special holi-holydays to follow; laws, customs, thoughts & ideas connected with Yom Tov.

## B SPECIFIC

- 1 this Shabbos known by name of "Zachor", "remembrance and always falls immed. prior to Purim
- 2 takes name from phrase "Z'chor es asher Easu," tracing Amalek an enemy of Is. to Esau; Amalek was to be an ancestor of Haman; also sought to destroy Jews.
- 3 Amalek was def. by Moses & Joshua, as Ham def by Mor
- 4 indeed, tradition states that ~~bec.~~ evil in family of Esau, Amalek & Haman but victory ours at e ery turn.

## BODY

### A REMEMBRANCE

- 1 in one sense, Zachor refers to all times in centuries past when Jews were persecuted
- 2 not only Amalek but back to Pharaoh, later the Romans then Medieval Spain, Popes and to present Hitler
- 3 persecution, unfortunately, is not new to us at all.
- 4 reasons are as vague as ever in regard to anti-sem. but it does exist even in most enlightened countries and times, even in US today
- 5 still, we prevail and persevere and as we remember misfortune of the past, still have hope for tomorrow.

### B ESTHER

- 1 Zachor is another meaning and revolves around Esther
- 2 she a most fortunate girl; orphan to Queen, but at a price:
- 3 did not reveal her Jewishness at time of selection
- 4 story comes to a head in dramatic fashion; Esther must reveal her faith if the people are to be saved.
- 5 after much persuasion, she takes risk of falling in- to disfavor and gains her point
- 6 modern lesson in terms of Zachor: many of us do not care to remember or admit or affirm our Jewishness either, sometimes not at all & others only in moment of crisis and trial
- 7 story indicates to us as well: can't escape Judaism; part of our being and we are tied to it, in eyes of world and should be in our own sight, whether we like it or not
- 8 Hitler made this very plain to us all except that we

## SHABBOS ZACHOR (con't)

forget too quickly:  $\frac{1}{4}$  Jew still percentage enough for deportation. Could there have been a more specific lesson for us of today?

9 Zachor is as recent as yesterday

### C JUDAISM

- 1 finally, ought to understand what Jud. represents we speak in terms of Zachor
- 2 One God, Revelation, Messianic Age, inherent goodness of Man, closeness between man and God instead of blind faith and superstition
- 3 not sacrifice but honor, conduct, ethics, morality, hope, belief and trust
- 4 unity, fellowship, decency, righteousness & justice instead of erroneous superiority, might or rule by power.
- 5 these we represent in highest form of life & we should use occasion such as this Sabbath to "remember" who and what we are, partic when we recall as well the many times when misfortune befell our courageous and hard pressed people.

### CONCLUSION

#### A GENERAL

- 1 this then Shabbos Zachor, prior to Purim
- 2 this Sat. Eve, we read from Megilloh but today we only remember
- 3 may insight of this day remain with us to enlighten, strengthen and ennoble us all

#### B Specific

- 1 Esther's period of trial is ours as well but if we recall our positive/contribution and achievement
- 2 our history need not be one of turmoil and constant darkness; we can be filled with gladness and joy as well
- 3 in this light, we should approach the future.

AMEN.

Heb. Tab., Sat. A.M., March 9, 1963.

THIS IS JUDAISM! --PART III: "THE IDEAS".

My friends, for the past two months on the second Friday of January and February we have discussed the subject "This is Judaism!". This Sabbath eve we return to this very same theme and after having perused the "books" and the "men" we come to ~~the concept of~~ <sup>concept</sup> "the ideas". We wish to analyze some of the ~~ideas~~ <sup>concepts</sup> which have made Judaism great in the centuries past; those ideas which have helped to shape the character and strength of our faith to that measure of fulfillment within which we find satisfaction and ~~faith~~ <sup>belief</sup> ~~even~~ unto this very day. For the last two of our lecture-sermon series, then, we need only discuss the "conflicts" and the "future" to portray a design of our religion which ties us in fortitude and faith to the tradition of our forefathers. But, as in lectures previous to this, we shall not concern ourselves to too great an extent with the obvious. We take it for granted, for instance, that our people are fully aware of the whole concept and idea of the Sabbath: that it is the rock upon which our faith is founded. Tradition states that the Sabbath was made for Israel and Israel for the Sabbath; that measure of commitment which ~~has given~~ <sup>gave</sup> us a day not only ~~for~~ <sup>for</sup> rest but one of sacred purpose and holy commemoration of God's great handiwork. ~~in the process of history. It~~ was a process of history which saw us emerge from a primitive peoples to greatness by means of slavery, revelation, ~~battle~~ <sup>battle</sup>, and the final crossing of the river Jordan to enter the Promised Land. We are also familiar with the idea of education in that this ~~idea~~ is one of the cornerstones of our eternal faith; it was the sacred obligation of a parent to educate his child in the ways and beliefs of Judaism from the very earliest age. As a consequence, unlike our own day, when a child reached the age of 13 he was truly ready to enter into the community of Israel as an educated and knowing adult. The old saying that "an ignorant man can not be pious" was an ~~accepted~~ <sup>accepted</sup> ~~part~~ <sup>part</sup> of our religion until the last two centuries. And, in this connection, the idea of Hebrew as ~~a~~ <sup>our</sup> sacred and holy language was also an ~~established~~ <sup>established</sup> fact. Hebrew was that means of communication which bound one Jew to the other and it was the link which existed between this generation,

those which preceded us, and all those which were yet to follow. Hebrew to us, as Latin within the context of the Church, was the universal language without which Judaism would be far less a faith than it is today. These few ideas are but an indication of what Judaism entails and what it considers vital to its own wellbeing. But, to repeat, these are the most obvious references to ideas; there are others of which our people know very little but which have still shaped the face and personality of Judaism.

One of those major ideas which <sup>has</sup> ~~have~~ helped to make Judaism the great and rewarding faith it is in our own time, may be found within the context of the word "argumentation". It is a simple idea but basic to our point of view and, most vital, we would be hard pressed to find a similar approach within any other religion, eastern or western. The issue, simply put, is this: in Judaism we are permitted to argue with God, to question His ways, to plead for our own cause even if it conflicts with His grand design, and there is no punishment for this act of argumentation. Indeed, the tradition points out that while the Jew rarely wins such an argument, he is encouraged to ask, to seek, to analyze and to delve into the problems of the spirit as long as this argumentation is within a proper, respectful and positive frame of reference. We find it happening time and again in our sacred literature: Abraham in the instance of Sodom and Gomorrah where he argues with God against the destruction of these two infamous cities and, to an extent, wins his point. We have Moses questioning his own choice to be a leader of the children of Israel, we have Jeremiah flinging his fist against the heavens in terms of the task to which he is assigned, and who can forget the great turmoil and tragedy of Job, sitting upon his dunghill, questioning the ways of justice in this cruel and often heartless world of ours. And who can forget, <sup>having</sup> ~~who has ever~~ read the <sup>words</sup> ~~book~~ of the preacher Koheleth in Ecclesiastes, the terrible <sup>lament</sup> ~~words~~ sent in anger and frustration against the Almighty Power: ~~that is~~: "Vanity of vanities, all is vanity...that which has been is that which shall be, and that which has been done is that which shall be done, And there is nothing new under

the sun...and I applied my heart to know wisdom...I perceived that this also was a striving after the wind. For in much wisdom there is vexation and he that increaseth knowledge, increaseth sorrow." Is this not a ~~most~~ poignant indictment of the ways of God's world, do we not find here a way of refusing the design and structure of the Universe, of rebellion against the plan by which God has directed man in the search of truth? And in all of these instances, there is only an answer but never a ~~punishment~~ <sup>question</sup>; God allows the questioning of man and because of this procedure, we are the stronger and the more involved. It leads us back to the point so often made from this pulpit in the past: a blind faith is of no meaning in a world such as ours; rather, let man ~~search~~ <sup>seek</sup> and find, let him ~~be~~ <sup>question</sup> and ~~re-~~ search so that on the basis of his knowledge he will be a better, ~~and~~ <sup>a</sup> more understanding, and <sup>a</sup> more appreciative Jew. This is one of the primary ~~deeply involved~~ ideas ~~xxx~~ within Judaism to this very day and hour.

But there is a second ~~idea~~ <sup>concept</sup> which has changed our entire way of life as Jews; it represents a revolution in thought which makes ~~of~~ the idea one of the strongholds of our ancient belief. With the destruction of the Temple in Jerusalem in the year 70 C.E. a belief came into being that this ~~destruction~~ <sup>defeat</sup> and the subsequent dispersion of our people was a punishment by God, in retaliation for the sins committed by our ancestors. For centuries the people of Israel labored under the shadow of this ~~dis~~ consequence; ~~and~~ <sup>they</sup> lived with an attitude of defeatism and inferiority which did great damage to their mental wellbeing. Within the last several centuries however, this theological idea ~~of punishment~~ was inverted; we no longer dwell on the aspect of punishment but have made this dispersion into a positive adjunct of Judaism. That is to say, since we were dispersed and do dwell among the peoples of the world and are no longer a people centered and confined to a particular land in the Middle East, let us use our position for the good of all mankind. Let us preach the message of God to all the peoples of the world, let the message of a prophetic Judaism reach the very corners of the earth so that ~~by means of our message of justice,~~ <sup>because we are among the people</sup>

may take root throughout in every

aspect of man's daily life.

morality, ethics and social consciousness ~~and may influence the rest of man's~~ kind for good. It is this thought which we find ~~rooted~~ <sup>based</sup> in the prophets of

Judaism; that we are to be servants of the Lord in bringing His beliefs, <sup>42</sup> and concepts and ideas to all the children of man. "Behold, My servant, whom

I uphold, Mine elect in whom my soul delighteth, I have put my spirit upon him and he shall make the right to go forth to the nations...I the Lord have

called thee in righteousness and have taken hold of thy hand and kept thee and set thee for a covenant of the people: for a light unto the nations: to

open the blind eyes, to bring out of the dungeon the prisoners and them that sit in darkness out of the prison-house...to loose the fetters of wickedness, to undo the bonds of the yoke, to let the oppressed go free, and

that ye break every yoke (Is it not) to deal thy bread to the hungry and that thou bring the poor that is cast out to thy house when thou seest

the naked that thou wilt cover him and that thou wilt not hide thyself from thine own flesh." These are the specific obligations incumbent upon us as

servants of God, dispersed for just this positive purpose among the peoples of the earth. ~~and~~ The idea of service in behalf of a better humanity is a

precept of Judaism without which we could not be the same for this is one of the all-consuming passions of our faith: to live according to the level

of sacred and dedicated service which has been commanded us by Isaiah. The dispersion, then, because of you and me, shall serve a useful and glorious

~~end~~ <sup>end</sup> by means of which our lives take on meaning and purpose.

But if we are to think in terms of our being servants of God, the ~~other~~ <sup>one</sup> idea must be brought to the fore: it is to say that the Jew was the

one great people or faith or group which formulated and later formalized the idea of One, Universal Deity who rules all mankind. This was some-

thing new within the framework of religious thought and ideas; the Jew brought it to the attention of the world at large and religion started on

a new path toward refinement, sophistication and purity. Prior to this specific time, religion implied many gods; Jews too had tribal deities

and we worshipped accordingly but Isaiah changed a whole attitude of be-

... Relief when he insisted that the God of Israel was not bound by private covenant to our ancestors but, in real fact, ruled over all the world. "I am the Lord, and there is none else, beside me there is no God" and this found poetic expression in the famous verse "Holy, holy, holy is the Lord of Hosts, THE WHOLE EARTH is full of His glory". No longer, then, was He our private possession with an obligation to protect and guard us but from now on, we were His, to pray to, to obey, to heed and follow which placed man into an entirely different perspective. God could no longer be bought by prayer and sacrifice, he could no longer be bribed into doing our bidding; on the contrary, the covenant was imposed upon us to serve Him with all our heart and might. ~~and~~ <sup>to</sup> be chosen meant to choose Him without reservation! It was an idea which remained to this very day within the context of all we call sacred and which typifies us as inheritors of a great tradition.

In short, my friends, these three ideas make us more Jewish than most other ideas within Judaism: that ours is an open faith, that the dispersion has made us true servants of God, and that the Almighty of Israel is supreme in all the world with man being His instrument. These are not as obvious as previously cited ideas and they are not well recognized. Yet, for all their obscurity and lack of deep involvement on our part, even in view of the fact that we do not take them seriously or view them intelligently, they are a part of ~~our~~ <sup>the</sup> process of ~~Judaism~~ <sup>thus,</sup> and we can say as we survey the heritage which is ours, with pride and with forcefulness, "This too is Judaism".

Amen.

Heb. Tab., Friday evening, March 8, 1963

"THIS IS JUDAISM!" PART III.  
The Ideas.

YM & YWHA OF WASHINGTON HEIGHTS & INWOOD  
54 Nagle Avenue LO 9-6200

*Res. Weinberg*



February is Brotherhood Month

# Y WOMEN'S DIVISION & Y GOLDEN AGERS

Brotherhood Program

Wednesday, February 20, 1963 1 - 5:30 P.M.

\* \* \* \* \*

Dancing - - - - - 1 to 2 P.M.

Star Spangled Banner

Greetings - Dr. Hans Epstein, Executive Director of the Y

Soprano Soloist - Roni Rollins

## Guest Speakers

Rabbi Robert L. Lehman - Liberal Congregation Hebrew Tabernacle  
of Washington Heights.

Mrs. Anna Arnold Hedgeman - National Conference of Christians  
and Jews.

REFRESHMENTS - - - - - Dancing continued 3:30 to 5:30  
Music for dancing provided by Emergency Trust Fund of  
Local 802 American Federation of Musicians.

A L L W E L C O M E

## GUESTS:

Golden Age Club of Lutheran Church of Our Saviours Atonement  
Minisink Leisure Time Club  
Golden Age Club of Red Shield - Salvation Army  
Golden Age Club of Bronx House

(The Y is supported by Federation of Jewish Philanthropies)

For these reasons, E. W. makes resolve:  
can't forgive a just law. Seared on his soul  
but can't live with them + no disgust or hidden fear  
why this theme for Motherhood?  
Res. we are fortunate in US - honor + tranquility  
"live with others" but in joy, fulfillment, purpose  
not morally superior even as long as other faiths  
live up to their respective oblig. + teachings  
if that is the case, all are on a level - that is ideal -  
meaningful to the one is same for others -

x - Jew  
y - Cath  
z - Hindu  
w - N. Y. Yorker  
v - Puerto Rican - N. Y. Yorker  
u - Mexican - Californian  
for brotherhood to be valid, must be = all over -  
it must apply to you - can't say

1) N is very  
2) PR had influence  
3) X does not see + so harm  
unanimity of purpose, endeavor with is unattainable  
+ pockets of resistance must be eliminated. not  
the war or battle or fight but teaching, edu-  
cation, religion.

if say we would like his faith truly lived,  
these type of father - curiosity, the type of meeting  
superfluous - my kind of back unnecessary.

Let's all do our part NOW, for our future + mine -  
that of children + children's children.

Let v. of Rev. be commendation. There is Rel.<sup>2</sup>  
in why -  
beyond sea -  
in heart - month that there ought do it.

ATTN.

E. W. Wiesel  
Pole - now for  
survived C.C.  
wrote "Night", "Lawn", "Day"  
horror, evil, persecution -> salvation  
was asked to speak or sit in Germany  
Dec. Com. in App. 20th date  
why "Habe" ?  
a) evil in man + of bone of German  
b) this one that pulled lever  
c) all hands are bloody  
d) recent a-s incidents + Nazis in govt. + refusal  
to teach whole truth of Hitler: not changed.  
e) deeper questions: can they condone them -  
f) that of world: how wives, chocolate, VW  
style of glass, porcelain, etc "jeir"  
20s would have no memory?  
g) how can he talk while live with them?  
h) how can our people be an answer  
provided with participation?  
i) recall: arms deal betw. SSR + Germany  
- can you imagine moral horror in  
view of those who died 1938-1945?  
unthinkable.

slowly: change of attitude a part of Wiesel. why  
a) we are better than they  
no instance of depravity, animal, viscious, cold-blood  
+ in view of our experiences from Horn to Hitler  
would at least have excuse, reason, cause.

b) we are superior than they  
morally, spiritually, religiously  
servants of God: light who nations  
had hungry, clothes needed, widows  
lift up fallen, redeem sinful  
"ye shall be - blessing" in literal sense  
p 23 - Philanth. were the first: Syn, Can. of...  
educative  
law, order (7120, 7200), love, justice  
believers: 227, 212P, 212P

c) our cause is more noble  
not Nazism with all its ramifications but  
Torch, home + synagogue -> children  
why? not be so close as - we chose them  
NCS

## FINCH COLLEGE.

### A TOPIC TITLE

- 1 revealing in itself: "Jew" looks at mid-20th cent
- 2 this implies that I, as a Jew, look at world in different light than you, a Xian
- 3 while this a catch-all title; not too good for brotherhood week! Of course, for this discussion excellent title
- 4 for, if you make me think about it, we Jews do look at world from different point of view in 20th

### B WAR--HITLER

- 1 Xian: sees mid-20th as time of WWII and all of ~~the~~ accompanying evil
- 2 JEW: looks at persecution of Jews by Nazis; quite an important matter: since six million were killed
- 3 also, JEW-XIAN RELATIONSHIP: too many of you were silent when it counted most; while we fought Jud. in concentration camps, no one is utterly so confused as to say: war was fought to save Jews; and
- 4 no matter how much of Jesus' teaching you voiced in churches, very little carry-over to world at large
- 5 much teaching wasted: Lichmann, etc. were all ".

### C ISRAEL

- 1 another aspect of mid 20th cent: UN from X pt of v
- 2 JEW: as instrument of creation of State of Israel after lapse of 2000 years.
- 3 can't understand modern Judaism, after mid 20th without taking this momentous step into consider.
- 4 for world at large, as reflected in UN have new states also, partic in Africa but for us: Israel

### D ATOMIC AGE

- 1 third great aspect of mid 20th cent. great develop and even greater potential
- 2 now Jews as responsible for this as X; some of the leading scientists were Jews
- 3 but I want to carry this into another area: Space
- 4 suppose we find other life: what of phrase in our Torah: man created in God's Image?
- 5 what if image is different; where does that leave our theology; will it make man's attempt at rel. more feeble?
- 6 of concern to us all: bec. X has its basis in J and our Torah is structure on which Gospels built

### E SOCIAL CONSCIOUSNESS

- 1 are in forefront of this type of work, especially in our day but have been for decades
- 2 XIAN: great social changes afoot; are all more conscious of problems and difficulties today.
- 3 JEW: even more so, because he is one of minority

## FINCH COLLEGE. (CONT)

- and have been since beginning of our existence  
4 in fact, are the only group which observes heritag  
each year by saying: we were slaves in land of E.  
5 has its modern consequence, as Jew v.s. X: in work  
for minorities but, especially, in terms of Fair  
Sabbath Legislation  
6 where we side with Protestants but not with Cath;  
also, Sep. of Church & State, Prayer, Released time  
7 & then, of course, are more conscious of all problem  
of minorities bec. our kids meet it daily.

### F OTHER PROBLEMS

- 1 have not spoken of theology, because not asked  
2 but each of points I have mentioned could lead in-  
to these various areas & we could talk for hours  
3 topics: Messiah, Original Sin, Trinity are but few  
4 but, inclosing, would like to point out that as I  
questioned title in terms of its specific "Jewish"  
reference  
5 also question the thoughts and problems of mid-20th  
century; as you must know from your reading, we are  
now in year 5723 and this 3000 year advance gives  
6 Jew quite a different perspective! we have TIME.  
*not polemistic or static but have seen it all happen before  
- pass - "a thousand years in Thy sight are but as  
yesterday when it is past"*  
7 will survive as world has survived, we hope.

RADI 6

MARCH

SERIES

1963

THIS IS JUDAISM: PART I: THE BOOKS

My friends, we Jews are known as "The People of the Book". This title has been given us not only because The Book is ours in that it was written by the Jew, reflects the Jew and serves as a basis for all other western faiths but, also, because we have taken the Book, the Bible, <sup>and</sup> ~~not as a piece of literature no matter how lofty and inspiring but~~ have classified it as our most sacred, our holy, possession. It is not simply <sup>literature</sup> ~~a book~~ which we have as our heritage but, in addition, we take this <sup>sacred volume</sup> ~~book~~ as a source for the manner in which we live our lives from day to day. The book does inspire, grant us courage, <sup>yields</sup> ~~brings us~~ peace, speaks of our history and heritage; <sup>it</sup> ~~and~~ brings God to each of us so that ~~He~~ may enter our hearts and minds to ennoble and sanctify our spirits. This is the simplest definition of "The People of the Book" but it is by no means the only one. Indeed, we have written and read books throughout the long course of our history; religiously, we are in the year 5723 and I doubt whether one single year has ever elapsed <sup>when</sup> ~~whether~~ some book was not written by one of our people to speak of our faith, ~~and~~ to laud its greatness and wonder. <sup>These books represent</sup> ~~from~~ the earliest scatchings on some <sup>type</sup> ~~sort~~ of imperishable material to the leather-bound portfolios of our own day and age. Of course, we have the Bible but we also have the Mishna, Midrash and Gemorrah; The list of modern authors alone extends from A to Z, from Achad Haam to Israel Zangwill; ~~and~~ the nature of their content extends from the simplest folk tales to highly philosophic treatises, <sup>all of</sup> ~~which~~ have helped to shape the character of our religion. Not all books, of course, are of equal worth; some are known and read only by the scholar, ~~and~~ some find their way into the hands of ~~the~~ interested laymen while a good proportion never reach the hands of ~~the interested laymen~~ while a good proportion never reach the hands of the average congregant at all. ~~Then~~ <sup>thus</sup> there are ~~some~~ who write popular novels which attain a wide circulation and arouse widespread interest but these <sup>often</sup> ~~de-~~ pict Jews in <sup>a</sup> ~~the~~ most disadvantageous <sup>setting.</sup> ~~attitudes.~~ ~~and~~ Instead of bringing insight and value ~~to those who know us little~~, these novels only aggravate the unpopular views already held by the insecure and unconvinced. This is one of the problems of our present day society: the average person would rather read

II. ~~category~~ <sup>category</sup>  
a volume listed ~~in~~ the "best seller" ~~classification~~ than delve into a realm of literature which, while perhaps not so popular, is nevertheless wonderfully worthwhile for all those who are interested in the motivation ~~in~~ the world of thought.

The only book I know which has been an unparalleled success in the area of popular reading is the Bible, the book we gave to the world at large. It is the obvious example; the one volume which affects the mores of our culture whether we accept this fact consciously or unconsciously. Both the Jewish and the Christian ways of life are biblical in origin; more people read our Bible more often than any other volume. ~~on the face of the earth.~~ There is not a single language which does not possess a translation of that series of books which begin with Genesis. Whatever it was that motivated the great success of this volume, the style, the language, the accessibility, the nobility and spirituality of it, whatever the case it remains supreme. Yet, in all the attention that has been lavished upon the Bible we have all too long overlooked and neglected a volume of equal importance and of equal greatness and beauty; the prayerbook. I think that when we classify the Jews as a "People of the Book", a title which we bear proudly and with ~~respect~~ <sup>honor</sup>, the world ought to understand that the Jew has in his possession one of the great <sup>est</sup> manuals to daily living ever produced by any one group of people. The prayer-book is not simply a collection of biblical phrases or of opinions of leading scholars or a grouping of references which point to our observance of certain holidays and customs and ceremonies and festivals and holy-days but, far more vital than this, the prayerbook translates for each of us the ideas and beliefs and concepts of Judaism ~~to~~ <sup>on</sup> the level of each day's experiences, involvements and ~~occurrences~~ <sup>commitment</sup>. God, in other words, becomes real through prayer and the worshipper is linked to Him by means of the words he speaks, the sentiments he voices, ~~and~~ the hopes and dreams he utters aloud or within the silence of his heart. It is not a system of prayer which continually asks of God for this favor or that privilege but which ~~expresses~~ <sup>defines</sup> its thoughts, sentiments and words in terms of appreciation, acknowledgement and grateful thanksgiving. It reaches man at the moment of his waking in the early morning hours and it

touches him when he lies down to sleep at night. It affects man at moments of joy and at times of trial, it reaches him when he is alone and when he is together with his fellow worshippers, it speaks to him in the language of his faith, Hebrew, in the language of his land, English in our case, and it ~~touches~~ <sup>speaks</sup> to him in the language of his heart which is undefinable, ~~and~~ <sup>It</sup> voices words, ~~and~~ beliefs and sentiments which ~~go out of~~ <sup>emerge from</sup> the deepest recesses of a man's being.

Is this prayerbook unobtainable, difficult to read, impossible to understand, too large to hold or its print too small to read, its secrets reserved only for the Jew? None of these; rather, the prayerbook is there for one and all and it is of worth and value for men of good will of all faiths. Why then is it read so sparingly or not ~~at~~ <sup>at</sup> all, and is unknown by a multitude of suffering humanity? A religion is not an advertising agency with an annual budget for commercial propaganda! A religion seeks to help a fellow human being as he struggles to find his way toward the noble reaches of the Almighty. Our hard-sell commercial is contained in the following sentence so we ask you to turn the volume of your set high so that you may hear: go into any synagogue nearest you, sit in the pew and pick up the book near you. It will be a prayerbook and it will contain a message of such infinite beauty that you too will find a measure of peace and comfort, a degree of strength and courage. Read a page or two this one time; come back and resume your reading on another day, ~~and~~ make the habit of reading the prayerbook something vital to your each and every day. Who knows, but perhaps you too will begin to pray instead of merely reading words, perhaps you will find within your Synagogue, within the pages of your prayerbook that message of hope and faith, of belief and trust which shall make of you a better and more wholesome individual. You may read first, "O Lord, I shut out the din and fret and littleness of things that I may feel myself alone with Thee in the silence" and then be led to pray "How shall I come before God, the Most High?" And how shall I bow before the God of old? I will build an altar of the broken fragments of my heart, and humble my spirit within me." This you will find within the prayerbook, not a best seller in the usual sense of the term but a volume for each of us. Reading it we say, "This is Judaism."

## THIS IS JUDAISM: PART II: THE MEN.

My friends, have you ever asked yourselves the question: who are the great men of Judaism? Surely, the diversity of answers would match the numbers asked, for the history and development of Judaism is a process filled with the presence of great personalities. When asked this question, even the youngest child in our religious schools could easily name such luminaries as Abraham, Isaac and Jacob, the patriarchs of our faith: they could cite Moses, Joshua, Elijah without great difficulty. At a more advanced age they could probably mention the names of the three major and the twelve minor prophets but, of course, these would be the obvious choices. These are the names of men who have contributed greatly toward the shaping of our characters as a religious force; we could not understand Judaism without a Moses or an Abraham. Indeed, even the Aaron who built for the people a Golden Calf was necessary to our process of evolution as a monotheistic faith for his example, if nothing else, is constantly cited as an instance of great transgression and the consequences which followed. Such men as Rabbi Meir of Rothenburg, Rabbi Shelomo ben Yitzchok better known as "Rashi", or Rabbi Moses ben Maimon better known as Rambam or Maimonides all of the Middle Ages are individuals who influenced our faith because they were of our faith, were deeply involved in its process of thought and ideas, and as well, they were in Judaism more than by reason of birth. The same might be said of Moses Mendelsohn, Abraham Geiger, Isaac M. Wise, Franz Rosenzweig and Martin Buber all of these men living within the last three centuries and each one influencing the shape and course of our living and dynamic faith. Often the men we mention were on opposite ends of a controversy, their careers prospered or floundered on their statement of truth, they were personally ~~excited~~<sup>honored</sup> or reviled during the course of their years on earth but each one made a positive, concrete, meaningful and invaluable contribution to the faith of which we are a part. Judaism would not be the same without any of them, in just the way we know it in our time; to each and every one of the men of great stature and integrity we owe a great debt. They sowed ideas and reaped a harvest of controversy; they influenced our movement, winnowed its

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teachings, refined our beliefs, challenged our traditions and discarded the newest reform <sup>if it was outside the</sup> ~~as being out of the~~ context and worthiness of our tradition. The early phrase of our faith, used at that time in a different context, applies also to these great men:

פ"ה מ"ד נ"א נ"ב נ"ג נ"ד

"These and these are the words of the Living God."

Of course, there are others who have made great contributions to the world at large but they <sup>do</sup> ~~did~~ not fit into our description here. That is to say, such men as Einstein, or Freud surely helped to shape a world of which we are a part yet the fact that they were of the Jewish religion is of little <sup>value</sup> ~~worth~~. They were Jews by birth only; it is the type of fact which is valuable only to those who must prove the worth of their faith by the number of great men it has produced. The statisticians work wonders with such facts; such wonders to behold! But Einstein's theory of relativity has not the remotest correlation to anything Jewish while the political Zionism of Theodor Herzl surely does. All in all, when we speak of men who have had a decisive influence on Judaism we cannot cite merely those who were born of Jewish parentage; rather, only those who out of their faith assured in some small measure the success and continuance of our religious heritage. One of the great examples of this type of an individual comes to us <sup>from</sup> ~~out~~ of the pages of the Bible. He lived in David's time and <sup>he went</sup> ~~arose~~ to confront the king because the need had arisen. David was a true human being, burdened by the vice and blessing each of us carries as well. He loved Bathsheba and took her unto himself; her husband, Uriah was sent to the front to be killed in battle in a cold, calculating move. But the moral sensibilities of the people had been greatly offended for the king had transgressed every responsibility and privilege of leadership. <sup>Thus, the</sup> ~~a~~ man ~~named~~ Nathan appeared before the king and spoke a parable; a man had an only kid which he loved. A strong man came and took it away and in order to make the theft legal, he had the <sup>owner</sup> ~~weaker~~ man killed. Now, what will the king do to this man? David, missing the irony of the example, rose in fury and said: he will be mightily punished. Who is this man that dares to traffic with the goods and

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lives of my people? And, in one of the most awesome answers ever given in biblical literature, Nathan states *עין דא* "Thou art the man!" By reason of this accusation, Nathan ~~seems to be~~ <sup>is</sup> one of the great men of our faith, although he is not well known nor his action truly appreciated. Imagine the courage, the fright, the strength, the apprehension on the part of Nathan as he took the resolve to speak before the King; he humbled David as few other men had ever been humbled before. By virtue of his action he insisted on translating a cardinal ideal in Judaism to concrete reality: there is equality of faith and justice for all men, the king and beggar are of equal stature before the teachings of Judaism, the rights of the one are as precious to this man as to that. The laws of mercy, justice and decency have but one application and all men are affected equally in the eyes of the law. But, now, imagine the result if David had not been remorseful, if Nathan had not had the courage, had the people not reacted to the act of injustice but had let the deed go unchallenged by default, inertia or fear? Our faith might well have become an autocratic, dictatorial and perhaps thoroughly arbitrary way of life, with fear as the guide <sup>lines</sup> ~~posts~~ by which we cling to life, and such ideals as honor, justice and righteousness <sup>might have become</sup> ~~submerged~~ in the interest of aristocratic aggrandizement. Because Nathan spoke the words *עין דא* "Thou art the Man!" the people taught the king an unforgettable lesson: ~~the law applies equally to all~~ <sup>is one law for</sup> and the responsibility of leadership must never be abused. It marked a <sup>turning point</sup> ~~definitive~~ stage in the development of our people's history and concretely affected the manner of their faith.

The lesson, it appears, is obvious. We all know too many instances when tragedy and horror occurred in our world because there was need of a man to say "Thou art the Man!" but no single individual took the courage to speak his mind. Over the centuries, millions of lives might have been spared, millions more might have not been enslaved, millions more might have lived better, more wholesomely and more fully. It is to the credit of Judaism that we had such a man, who rose at the proper moment, and his words were never forgotten; we have tried to live by his example ever since. Indeed, he was a great man of Judaism and his name is for a blessing. Amen.

### THIS IS JUDAISM: III: IDEAS.

My friends, there are many ideas, principles and beliefs which lead us to say "This is Judaism!". The orthodox Jew, for instance, could not imagine his faith without a strict and complete separation of milk and meat products, all growing out of that concept which we call "Kosher". At the same time, for a traditional Jew to worship without a head covering would be unthinkable and it is a foregone conclusion that even the youngest of school-age children can already speak a few words of Hebrew, the holy tongue of the Jew, and with his earliest school training would be taught to read in fluent Hebrew the words of the prayerbook and Bible. This was done as a matter of course for it was understood by the Jewish community, in whatever land or age or circumstance, that one of the most vital links which <sup>bind</sup> ~~tie us from~~ one generation to the next and intertwine our beliefs with those of the past and future ~~members of our religious community~~, was the knowledge of the Hebrew language. A boy of 13, as he becomes a Bar Mitzvah, a son of the commandment, and is called before the assembled congregation to read from the sacred text of the Torah, knows how to read, write and speak the essential phrases of the language of his faith. To the Jew, of course, all this is obvious just as the presentation of his children for education, the observance of the Sabbath laws, and the participation in public prayer are all obvious to him who is inclined to the traditional path of his forefathers. To him, Judaism is a faith of practice which involves him in some act of ritual and affirmation each and every step of his waking day; he can never reject or discard his Judaism for it is with him constantly.

The Liberal Jew, while accepting many of the fundamental precepts of the traditionally oriented Jew, places his emphasis of belief, ~~and~~ ideas and principles on a different level entirely. Naturally, he also educates his children from the Nursery grades through Confirmation and often beyond; <sup>he</sup> ~~and~~ considers this one of the primary obligations incumbent upon him. Like all the others he observes the Sabbath by attending Synagogue worship and by following the time-hallowed customs and ceremonies in his home. ~~and~~ ~~He~~ believes in the value of Hebrew as diligently as his traditional neighbor. At the same time, the liberal Jew <sup>regards</sup> ~~considers~~ many of these acts <sup>more as an outgrowth, as a result</sup> ~~to represent the merely adjunct to~~

the deeper meanings of his eternal faith; that is to say, he looks for the essentials not so much in practice but in the <sup>primary</sup> ~~basic ideas~~ and ideals and beliefs which have made his faith one of the greatest in the world. He finds, for instance, in the message of the prophet Isaiah the concept of a Universal Deity; <sup>it is</sup> one of the great contributions <sup>that</sup> ~~which~~ the Jewish ~~world~~ has brought to the rest of mankind, <sup>especially</sup> at so early a stage in the development of religious thought <sup>when</sup> ~~that~~ most other people still prayed to idols and concerned themselves with the practices of polytheism and paganism. The liberal Jew, again, looks for his solace and spiritual renewal to the prophets <sup>who proclaimed</sup> ~~where he finds himself~~ <sup>in humanity,</sup> ~~immersed in~~ a message of social justice and equality at a time when most of the peoples of the world were still placing the entirety of their faith into the act of sacrifice. <sup>Based on</sup> ~~Out of~~ this reemphasis of ideas <sup>there</sup> grew a concept of humanitarian concern which has rarely been equalled in religious thought; the effects of which have had far reaching consequences unto this very day. Only recently did our parent body, the Union of American Hebrew Congregations, dedicate a center in Washington, D.C. which stands as a <sup>dynamic</sup> ~~living~~ symbol to the living value of our prophetic ideals <sup>for our</sup> ~~in the~~ modern world, ~~of which we are a part.~~

But the Liberal Jew seeks to delve deeper and more fully into the realm of ideas. By so doing he attains a degree of fulfillment which makes his faith fully meaningful, ~~and~~ alive and wondrous to behold. One of these basic ideas may be found in the modern words of a great man, scholar and religious philosopher who, when he answered the call of the Almighty, left a void in our ranks and a measure of great sadness in our hearts. I refer to <sup>The late</sup> Rabbi Leo Baeck, once rabbi in the great congregation of Berlin, later clandestine teacher of Judaism in a concentration camp, and later <sup>still</sup> professor at Hebrew Union College - Jewish Institute of Religion in Cincinnati. <sup>He</sup> ~~who~~ dug deeply into our living faith to say: "Judaism is a religion of questions". In that simple phrase we find a world of philosophic food. Dr. Baeck crystallized a thought for us which said: Ours is not a religion of answers of and by themselves, we are not simply told what to do or say or the way to believe. Ours is not merely a religion of undefined action or blind faith but, rather, ~~it is~~ the

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worth of our religion and its overriding value <sup>is:</sup> that we are permitted to question, even doubt, so that we may believe and know Judaism the better. Of course, this principle is already to be found in the Biblical literature: who can forget the phrases of Jeremiah as he seeks some sort of justification of the Almighty for the awesome assignment given him; who can ever forget the agonizing questions of Job as he sits in the midst of his misery and lifts the plaintive voice toward Heaven seeking some measure of ~~justification~~ <sup>understanding</sup> and reason or logic for what he has endured. What of the preacher Koheleth, in the Book of Ecclesiastics, who tells us in no uncertain language that "Vanity of vanities, all is vanity" and "That which has been is that which shall be, and that which has been done is that which shall be done. And there is nothing new under the sun". Indeed, questions and doubt were and are permitted, in a responsible manner, so that by means of examination and dialogue with himself or with God, man can find the answers to the problems which concern him deeply.

<sup>Thus,</sup> We of Judaism have always believed, it is one of the ideas which has added greatness to our way of life; ~~that~~ <sup>indeed</sup> to ask and to seek, to delve and to examine are all qualities which help to shape the hard core of a positive, knowing and worthwhile faith. He who has sought and found, he who doubted and now believes, he who inquired and found the root: ~~all~~ <sup>are all</sup> these ~~types of~~ religious seekers, ~~and~~ they represent us all, <sup>and they</sup> are the better for they have found strength, fortitude and <sup>an</sup> unshakable belief in the religion of their fathers. This, then, surely is one aspect of our faith which we encourage and in which we place our trust; it is neither superficial nor negative but helps to place the message and meaning of Judaism into a proper and enlightened perspective.

This particular aspect of religion is not a part of every faith; I believe it is a matter of spiritual greatness which opened the path <sup>to</sup> of utter belief and conviction, ~~to the rest of the eastern faiths.~~ It was, in its time and to this day, a unique contribution by Judaism to the development of religious thought which permits us to say that this too, is Judaism. Amen.

#### THIS IS JUDAISM: PART IV: THE CONFLICTS.

My friends, there is not a single movement or cause or ideology which has grown to maturity without its share of conflicts. The early patriots who fashioned America in the image which is dear to our hearts today certainly fought with each other bitterly and often in order to assure a more perfect Union. The Civil War, our one great instance of internal strife was but the outward manifestation of <sup>a</sup> ~~the~~ great debate between opposing forces; argumentation, discussion, disagreement and philosophic conflict had been a part of our land long before 1776. As this is true of our own country and its democratic outlook and its republican philosophy of government so has it been true of other lands or nations as well. The Russian colossus has likewise been rent asunder by ideological conflict since the early days of the revolution; and the government of France has suffered similarly when governments fell not only because of a conflict of personalities but because of a very real disagreement on policy and on the ideas which would lead to progress. As this is true of nations and governments, so the value of the <sup>cosmopolitan</sup> ~~thought~~ may be brought into the context of the world of religious thought. The major faith of our Western world, the Christian religion, has made adjustments time and again; no one can minimize the schisms which affected the Catholic Church, both Roman and Eastern. ~~and~~ The world's theological face was changed for all time with the advent of Luther and the Reformation. When the Protestants protested it was the end of an era and today their range of protestation <sup>extends</sup> ~~ranges~~ from the High Episcopal Church to the Unitarian or Quaker Meeting House. Conflicts such as these have had far reaching effects on every cohesive body they have touched; some might say that these splits have brought great harm to the world because of the controversy engendered but others, with equal vehemence, believe that these conflicts have helped to settle and organize the thinking processes of man into recognizable entities; ~~that~~ <sup>Indeed,</sup> conflicts of ideas and their resolve is one manner in which the world can be led to progress. Far from hurting us, conflicts have helped to settle and define as well as refine our beliefs; the liberal believes that the active mind of man should forever be engaged in a far reaching search for truth by means of reason, logic and refinement.

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We Jews have our share of conflicts also. We disagree on most major points of theology and there are very sharp and distinct lines which divide the traditional Jew from him who calls himself ~~a~~ liberal or Reform. ~~Jew~~. For instance, our conflicts arise in the areas of the personal Messiah where the Reform Jew prays for the onset of a Messianic Age, we conflict in the belief of resurrection where the orthodox Jew places his claim for a bodily resurrection while the liberal only refers to the soul's return unto its Maker. The Orthodox Jew prays daily for a return to the land of his fathers and for a rebuilding of the Temple in Jerusalem while we consider ourselves at home in the land where we reside and have eliminated all such references from <sup>the</sup> text of our Union Prayer Book. We have had our dissident sects as well: Judaism was shaped and formed and took on its character in large measure by its participation in conflicts between the Chasidim and the Misnagdim, by dealing with false Messiahs, by confrontation of its Mystics, by its assessment of the three great and major movements within the faith today: orthodox, conservative and reform. Each, in ~~his~~ <sup>its</sup> own way, has helped to make our faith great and to each movement within Judaism we owe a real and honest debt of gratitude. We may disagree with its point of view, with its philosophic approach, with its own particular structure but we welcome all Jews as our brothers, as children of the One, Living God.

And yet, ~~while all of these conflicts have added their bit toward disturbing our peace of mind,~~ the basic conflict may be seen in an area which we have not mentioned as yet. Quite simply put, it places the emphasis of our division on the proposition that there either was, or was not, a Divine Revelation at Mt. Sinai. The traditional Jew believes in the Divine Revelation without question and draws his own logical consequence; that is to say, all within the Torah, within the Books of our Holy Scripture, ~~are~~ <sup>is</sup> Divine and all within these books must therefore be obeyed implicitly. There are, of course, certain refinements but this is the essence of the matter; since all ~~do~~ <sup>is</sup> come from God, it is <sup>A</sup> Divine Commandment and must be obeyed! The liberal Jew, on the other hand, examining the text, searching the words and analyzing the structure finds a great many problems and difficulties and even contradictions. Thus, he ~~states~~ <sup>states</sup>

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unequivocally: the sacred text was not given by God at one time to man but is a series of experiences, incidents and involvements by the people of Israel within the framework of historical forces. The Ten Commandments, for instance, may have been divinely inspired but this is a far cry from what the concept of Divine Revelation implies. As a consequence, if the liberal Jew does not believe that God has given all of these laws and commandments to the people directly, then he need not obey each and every law cited in the Torah: as such, he is free to allow himself an individual interpretation which will lead to his own religious edification and spiritual ennoblement. At the same time, this type of interpretation places a far greater responsibility upon the shoulders of man; he, with God, has a hand in the shaping of human destiny, man of and by himself is the key to a better world and society. ~~in which each~~  
~~of us~~ <sup>We</sup> can live in peace because of <sup>man's potential to</sup> ~~what man has~~ created.

Does this mean then that the liberal Jew takes the laws and beliefs of his faith less seriously than ~~does~~ the traditionally oriented of our faith? Indeed, not; just the opposite is true for the liberal must now choose responsibly, he must decide with consequences in mind, he must commit himself wholeheartedly to what he will do rather than leaving every means of religious thought and principle in the abstract reality of an Almighty Being. Our prayer book answers this query in the context of the Friday evening Service: "O Lord, open our eyes that we may see and welcome all truth, whether shining from the annals of ancient revelations or reaching us through the seers of our own time; for Thou hidest not Thy light from any generation of Thy children that yearn for Thee and seek Thy guidance." The choice, then, for depth of commitment is yours and mine; it is not commanded us in a book with all of the "do's and Don'ts" usually associated with such a venture. On the contrary, the freedom of belief allowed us as a result of this conflict places us on a very high and lofty moral footing. ~~for once we have made~~ <sup>is made,</sup> the commitment, out of what we are and because of what we believe, it is incumbent upon us to live accordingly so that we shall be able to say before the eyes of the world: "This is Judaism ". Amen

THIS IS JUDAISM: PART V: THE FUTURE.

My friends, as Amos phrased it, "I am not a prophet nor the son of a prophet" but like so many others I cannot ~~leave behind me~~ <sup>reject</sup> the thrill of gazing into the future to see what life will bring to us as Jews. There are many who engage in this endeavor professionally; they place cards on the table and see tragedy in the Ace of Spades, there are others who juggle figures and read a meaning in a set of numbers, still a third variety of pseudo-professionals glance at the palm of the hand and see the future in the lines deeply etched unto the flesh ~~of our hand's inside~~. There are those who are star gazers and who have made a living from interpreting the heavenly bodies, whether they bode ill or good for you and me, ~~and~~ there are those who simply gaze into their crystal ball. Each category of these men and women pretends that he can foresee the events of the future; their way of interpretation may be no better than mine, their answers may be no worse than those I am about to give. For, "I am not a prophet nor the son of a prophet" but ~~merely~~ a rabbi, a teacher within the community of Israel, who seeks to foretell the events and consequences of the years to come by means of observations, beliefs, statistics and faith. My only excuse or reason is that the Jewish scene is not foreign to me; I see certain events and structures today which dictate certain conclusions in terms of the future. On this last occasion of our meeting with one another, I would like to convey these thoughts to you so that, in terms of the future, we may say "This is Judaism!"

There are, of course, certain obvious trends within the Jewish community. First, the center of Reform Judaism has shifted from the Mid-West to the east and west coasts with schools and national organizational headquarters both in New York and Los Angeles. Whereas at one time, Cincinnati was the hub and center of our movement, today only the rabbinical seminary remains in ~~that~~ <sup>the</sup> Queens City. Secondly, the old theory that Judaism can thrive and prosper only within the context of trial and persecution has been disproven once and for all. ~~when~~ <sup>we</sup> see the great progress being made within the framework of our <sup>peaceful</sup> American way of life. In an aura of friendship and well being the Jewish community has grown and prospered far beyond the fondest hopes and dreams of those who came,

## II.

pitifully few in numbers, ~~first~~ <sup>the first</sup> to American shores as Jews seeking a haven of refuge from the oppressions and persecutions of the Old World. We thrive here because of peace rather than because of hatred and oppression. ~~all around us.~~ Thirdly, there are more and more fringe authorities in vogue in our time and these spell no good for the American Jewish community. Some of these fringe authority groups are the caterers who more and more infringe upon the sensibilities and good taste of their customers and often seek to displace or serve as a substitute for the recognized religious authority of the Jewish community; there are the funeral establishments which have made the awesome and holy task of burying the remains of a dearly beloved into a gaudy and often ostentatious display of wealth and position and prestige; there are even the hospitals who will not permit the proper religious functionaries to enter their precincts to administer the rites of their office at the proper times and in the proper framework as the religion demands. There are, of course, many other instances of good and evil and the Jewish community will have to make the choice in the years to come. But, it would appear to me, the primary force which has had its telling effect on the Jewish community of America lies in another direction together.

This major factor is to be seen in ~~the context of~~ an overwhelming movement of our people, in conjunction with so many others, from the urban areas to the suburbs. While this in itself is good and wholesome, with all of the pros and cons such a move entails, while it eliminates the city ghettos so indicative of the many national groupings which are a part of the American scene, still the fact of the matter remains that in moving away from the center of activity and religious productivity, the affiliation of our membership has been unalterably weakened. That is not to say that we have lost affiliation in terms of membership, just the opposite is true; our movement has never been as vital or active as today and its numbers of members never higher. However, in many of the suburban areas the Temple, the House of Worship, the Sanctuary in which our people are to worship God has been neglected in favor of a highly complicated religious-school system and a dynamic social center. Now it is all

### III

Very well to educate our children and to be sociable but not to the exclusion of our religious well-being. In many suburban areas we are tending toward a religion which will see its children well educated Jewishly but <sup>who</sup> ~~which~~ rarely attend religious services; at the same time, the parents do everything to assure this religious education but would not sacrifice the smallest area of their comfort to worship God, in the beauty of His holiness, together with their children. Also, while the Synagogue has been defined as a <sup>אולם</sup> ~~a~~ House of Gathering, it was never meant to serve the primary purpose of being a social center. ~~but~~ That is <sup>a</sup> ~~the~~ perversion of values ~~which is~~ very much in evidence in our time; ~~and~~ things will be worse before they get better. We have instances in our time where hundreds of couples attend a dance or card party ~~with scarcely advertised~~ <sup>arranged</sup> ~~the scantest publicity~~ but are ~~ready~~ with a multitude of excuses when it comes to attending religious services which are on a day and at an hour which they know remains stationary throughout the year. As we look into the future from this point of view, one gains but a glimpse of the awesome task which faces religiously motivated Jews everywhere for one cannot be a Jew by social affiliation and one cannot be a Jew through vicarious association with ones children's religious education. Judaism affects each and every human being within the framework of the community of Israel and can be practiced only within <sup>the</sup> ~~a~~ religious setting.

What then does the future hold for us Jews? Many problems, great trials, untold difficulty and real concern for the well-being of our people. But, at the same time, there is no question in my mind that we shall not only survive but that we shall prosper and endure for the inner strength of our religious association is undeniable. There is a future for all of us and it will be our privilege to share it; of course, it must be a future built on good foundations, constructed with ideas of worth and value, hinging on principles of truth, righteousness and honor, all linked to God through worship. Our problems will be resolved and one day in the future we shall point with pride to our faith and we shall say then, as now, This is J. for me and Mine.

## SECULAR JUDAISM: WHAT IS IT?

My friends, for a number of years we have recognized the fact, and have even attempted to deal with it, that all is not well within the context of the American Jewish community. We know that Jews are woefully ignorant, that Synagogue affiliation more often than not is based entirely on a child's educational needs ~~and~~, that conviction in faith leaves the majority of our people unaffected. But while we have belabored these problems and have spoken of them in anguish we have never realized the ghastly fact that there seems to be a movement afoot which is generated and populated by ~~just~~ <sup>negative, unaffiliated</sup> these types of people. ~~Perhaps other rabbis were aware of this new movement but I was not; in this instance, I plead ignorance. It was about two months ago that I received a mailing from an organization called The Jewish Labor Committee, an association affiliated with the Workman's Circle. They sent me a letter, a pamphlet containing a speech, and a pertinent portion of a newspaper all of which called attention to the fact that there is a new movement within the framework of American Judaism, calling itself "Secular Judaism". This Secular Judaism finds fruition in the Jewish Community Center, a topic which we will discuss next Friday evening. Now, the movement Secular Judaism is listed as "The Fourth Dimension of Jewish Life" and this was the title of a speech presented by an Assistant Professor of English at Queens College, Dr. Joseph C. Landis. He calls Secular Judaism the "fourth" dimension of Jewish life in America because he states that the Orthodox, Conservative and Reform Movements are the first three dimensions; his secular Judaism is next in line. The thesis of this new movement, simply put is this: a Jew can find interests in Jewish life outside of Synagogue affiliation, and more specifically, "we are opposed to the concept that the Synagogue must become the all encompassing institution in Jewish life." This seems to state, if I understand the concept correctly, that all those Jews who are not interested in affiliating themselves with a Synagogue, and who are not vitally concerned with the laws and ways and traditions of institutionalized Judaism, can safely affiliate themselves with this new movement and ~~and~~ still call themselves Jews; that is to say,~~

instead of being part of the three major trends within the Jewish community in America, they are "secular Jews".

When I recovered from the first shock of this revelation, the next question that rose in my mind was a basic one: who are the official perpetrators of this Secular Jewish movement? From what I was able to determine, the bulk of official membership is composed of Jewish socialists, Zionists, anti-religionists, and all those diverse types who for one reason or another dislike the institutions of Judaism, especially if these institutions make any demands on them. Beside all of these groupings, there are the intellectuals who, out of an abysmal ignorance, write essays in leading magazines to demonstrate the bankruptcy of the faith of Abraham, Isaac and Jacob. In short, it is the type of grouping which lists as supporters all those individuals who wish to continue to be Jews but do not want to be associated with any type of religious organization; <sup>this 4<sup>th</sup> movement</sup> ~~it~~ is a phenomenon which grew out of the eastern european immigration to America in the late 19th century. <sup>there</sup> ~~here~~ came to these shores all ~~of the discontented male content~~ who had been expelled from Russia, Poland, Lithuania and Galicia for political reasons or due to the Jewish persecutions ~~in these lands~~ and who, by some forceful <sup>curik</sup> ~~curik~~ of mind held their Judaism responsible for their <sup>misfortunes</sup> ~~trials~~. They were the socialist intellectuals or the Zionists who considered a return to the Promised Land a cultural phenomenon rather than a religious experience. We know that these are the forces in command, although other ~~groups~~ later joined the primary groups, because the overriding consideration of the Workman's Circle and the entire Arbeiter Ring is the Yiddish language. This to them is a cardinal requisite for Judaism and all those who are not familiar with Yiddish, do not know its culture, do not advocate its continuance and do not recognize the supposed universal appeal of the mother tongue <sup>themselves</sup> ~~can~~ not call ~~themselves~~ properly oriented Jews. Furthermore, they believe in a culture which stresses song, dance and story as advocated by the Yiddish poets and authors, <sup>the</sup> ~~the~~ Chassidic refinement of later centuries. ~~and~~ Their great secular leaders were Achad HaAm, Ussishkin and the

members of the group who later parleyed Ben Gurion and his coworkers in the Labor Zionist camp into the leaders of the provisional government to become the heads of the new state of Israel. In short, since we know Ben Gurion as the primary example, these are the ~~parts~~ <sup>people</sup> who are Israelis rather than a part of the religious process of Jewry. <sup>in a national sense</sup>

Culture, then, becomes their primary reason for existence; faith is totally lacking. They assert that the religious service in our time has become less even than mere lip service and that because of the ignorance and confusion on our part, their rejection of religious values is a positive rather than a negative contribution to Jewish life in America. Dr. Landis states quite openly, "Far better an honest loyalty to past and present than a confused and confusing loyalty to an unaccepted faith". Unfortunately, the reasons they give for not being able to accept this faith of ours, which we might add has existed despite its internal problems and difficulties for more than four thousand years, <sup>are</sup> ~~is~~ ill defined and ~~are~~ superficial dealing more with the extravaganzas of Bar Mitzvah than with the real issues of our time. One gains the distinct impression when reading the literature of these individuals and their large following that this is a group of men and women, prominent in their various fields, who have taken secular Judaism to heart <sup>became</sup> ~~for~~ it relieves them of much of the responsibility and obligation incumbent upon us as participating and affiliated members of a religious community. These are the people who never enter a Jewish House of Worship but who insist on the services of a rabbi at the time of death, joy or sickness and these are the very same people who, if they do attend once a year at the time of Yiskor, insist that they gain free admission while the rest of the organized, institutionalized Jewish community supports the very organizations they so heartily despise. Were it not for people such as you <sup>whom</sup> ~~who~~ give beyond the usual measure of sacrifice to sustain this and other Synagogues, these individuals would have no place in which to say their Kaddish prayer and they would have no rabbis to call on when they are in spiritual need. Yet, the inequity of their logic

and the inconsistency of their position makes no impression whatsoever.

- We labor for them while they, with their supercilious attitude, ridicule all that we hold sacred.

Now, my friends, it is obvious that we of Judaism have never forbidden dissension or controversy within our ranks. Our very movement has grown out of the free range of minds who saw in orthodoxy a way of life which was unacceptable to them. At the same time, we have never denied or rejected the sacred aspects of our faith; <sup>therefore,</sup> to call oneself a "secular" Jew is a contradiction in terms. The word "secular" in my dictionary, and it is better than the usual pocket-book variety, defines the word as "of or pertaining to the world, or to things not religious, sacred or spiritual; temporal or worldly". Therefore, if we apply something that is, by definition, not religious, sacred or spiritual to the Judaism we know and advocate, it is the strangest religion that has ever crossed my path of inquiry and it is certainly not, by any stretch of the imagination, the faith ~~of~~ which I am supposed to <sup>represent or teach.</sup> ~~be a spiritual leader.~~ And if I say this as a proponent of the reform movement, how much the more so would an orthodox Jew react? I can not possibly imagine a Judaism without its degree of holiness or spirituality, its sanctity or sacred purpose; it would, in one fell swoop, do away with the entire basis of our belief. In this Judaism which is secular, there can be no God for the very word spirituality denotes at the very least an acknowledgement of His existence. There can be no Mitzvohs for they are based on the proposition that He ordained our actions at every moment of our waking day, and sometimes the order of life spills over into our sleeping hours as well. Secondly, if any language is valid for us as Jews it is not Yiddish but Hebrew, the holy tongue of our people, the holy ~~writ~~ <sup>the</sup> of ~~our~~ Torah and the holy language of all we hold meaningful in terms of our ancient tradition. Thirdly, there can be no Judaism without the Synagogue; this is an irrefutable fact and those who would argue it or challenge it or deny it are either completely ignorant of what Judaism implies or are simply looking for excuses <sup>to disassociate themselves from the</sup> ~~so that they will not be burdens~~

~~by~~ membership dues. That is to say: if you wish to consider yourself a "secular" person, you have every right to do so but, under no circumstances can you call yourself a "secular Jew". This concept simply does not exist; ~~for a Jew~~, if <sup>a man</sup> ~~he~~ is a Jew and knows of his Judaism, <sup>he</sup> ~~he~~ can never be secular. It is a contradiction in terms, it is ~~impossible~~ in terms of our tradition, it is impossible and irresponsible.

Many of our people, for instance, are Masons, Pythians, Rotarians, Lions, Elks and associate themselves with hundreds of other worthwhile ~~clubs~~ <sup>clubs</sup>; these are all valid for ~~the~~ <sup>their</sup> ~~own~~ <sup>separate</sup> and distinct from ones Jewish obligations. But to be a "secular" Jew is a ~~very~~ <sup>serious</sup> ~~thing~~ <sup>thing</sup>, it is to blaspheme the name of ~~God~~ <sup>God</sup> and ~~such~~ <sup>this</sup> manner of religious group <sup>group</sup> should not be permitted to exist without the challenge being ~~thrown~~ <sup>accepted</sup> to them. Yes, you can be a secularist, humanitarian, ethical culturist, unitarian or simply a plain, honest decent person and you need not belong to any one religion. But as soon as you use the word "Jewish" in your title, then you stand committed, not to a superficial cultural tie but to a religious entity which is based on our belief in God, expounded by means of prayer in the Synagogue, and tied irrevocably to the tradition of our fathers by the deeds we do, by the ideals we espouse, and by the commitment of our spirits. All those who do not acknowledge this position have no place within the Jewish faith. There is no fourth dimension in Jewish life in America today because to be a secular Jew is to place oneself outside the scope of our religion. To the contrary, here at the Hebrew Tabernacle the emphasis is on God, on <sup>a liberal</sup> tradition and on a willing association with our House of Worship.

Amen.

Heb. Tab., Friday Eve., March 15, 1963

Part I of "Secular Judaism", What is it?

Heb. Tab.-- SAT. AM--GOLDEN CALF -- MARCH 16, 1963

## INTRODUCTION

### A GENERAL

- 1 while many unusual episodes occur in Torah portion of this week, surely most memorable is Golden Calf
- 2 people upset bec. Moses delayed on Mt. Sinai & in order to have a visible, physical figure of Deity before them, ask Aaron to make for them a God.
- 3 what is revealed by this act, on the part of human character, is even more interesting and worthy of discussion for you & me this Sabbath day.

### B SPECIFIC

- 1 seem to find in terms of this episode, three major characteristics within framework of people of Israel
- 2 in first instance, have the MOB which proves to be the **catalyst for all of these happenings**
- 3 **in second instance, we have the politician as he is personified in worst possible manner by Aaron; &**
- 4 we have the manner & act of a statesman, as per Mos

## BODY

### A THE MOB

- 1 were not satisfied with shadowy leadership of God
- 2 wanted a stable representation of Deity; something they could see, touch, feel, something real & concrete.
- 3 gave no consultation with anyone yere; one demand merely leads to others in a reckless race for idols by phrase "Up, Make us gods".
- 4 biblical verse "Thou shalt not follow multitude to do evil" is completely ignored
- 5 celebrations in wake of GC also lead to excesses & pagan overtones: feasting, sacrifice, drinking & "people rose up to play" implies as later interpretations would have it, immoral practices as well.
- 6 so much so that here God refers to Israel not in usual sense of "my" people but as "these" or "this" of "your" people referring to Moses.
- 7 it is, in short, a wild spree which discards all meaning and relevance of exodus, 10 C's, Covenant.

### B AARON

- 1 politician in worst sense bec. he follow people, rather than directing them, he lends validity to their rebellion
- 2 A. has no authority of his own & from very beginning he was only the voice of Moses; but he ever consulted in this instance, when really necessary.

3 - he becomes an ecclesiastical politician, using  
his power & prestige of Moses & his people.

## GOLDEN CALF: II

- 4 never forgiven for this for he excused actions of Is & gave them stature by his own involvement; he satisfied popular clamor rather than resisting fully.

### C WE

- 1 part of mob; wealth, power, prestige, status
- 2 we invert, reject or pervert values, ideals, principles
- 3 ethics in business? taxes? national or international affairs? Personal aggrandizement is king & vested interest is god
- 4 and we dare to chastize Aaron; are we not the same? do we have the right?
- 5 how many of us would have withstood the pressure of mob, do it even today? The visionary, idealist, the man of integrity is often looked upon as a freak in our society & his sanity often questioned
- 6 diff. between Aaron & real statesman often meant the stake, exile, loss of position & mental institution

### D MOSES AS STATESMAN

- 1 but there are still those who stand apart & beyond the general & popular; this attitude of Moses shows at episode of GC for he is real statesman
- 2 must have character, take reasons & consequences, have courage & vision & if you are to be a leader of men, if need be, must often stand alone
- 3 how many of us can fit into this mold? Arm-chair is far more convenient; yet, there are causes for each of us in every field of endeavor
- 4 Jud: man must not only exist, he must do something & live
- 5 this thought that M. represents & we too must emulate if only in our own small areas of concern: home, family, school, business, Synagogue

### CONCLUSION

#### A GENERAL

- 1 very few of us can be M. in real sense of term but also, there is no need to be an Aaron & certainly
- 2 we should take every care never to be part of the Mob although temptation may often be great

#### B SPECIFIC

- 1 Moses, by personal example, showed us integrity & character in his difficult situation
- 2 this is open to us as well, as a personal way of life that by what we represent to world we too can make of our society a better, more wholesome place in which to live.

AMEN.

Sat. AM, March 16, 1963.

## INTRODUCTION

### A GENERAL

- 1 why this topic for PA?
- 2 nothing to do with 3x plan for PA: school, J & kids
- 3 although not specif, still a relationship especially since I plan to speak on Jesus as a False Messiah

### B SPECIFIC

- 1 knowledge is basis for greater understanding
- 2 children often attacked, come to parents for explan
- 3 you must know in order to teach
- 4 I'll give you gen. outline & you scale it to yr kids

## BODY

### A WHAT IS A PROPHET?

- 1 have many types: action, literary, false; bring mess in terms of dreams, images, examples & parallels
- 2 but the key to their message is Thus saith Lord thus, they predict future but never in thr own mane.
- 3 often phys or mental disturbances: Ezek rolled in streets of Baby; Jere & yoke; Isa & live coals
- 4 often suffer harshly for call; never want this job but God forces them
- 5 proof of their prediction is in terms of future, at moment of prophecy never know

### B WHO ARE PROPHETS?

- 1 have 3 major
- 2 have 12 minor
- 3 have literary, have & action: Elijah, Nathan, Samuel, Elisha; have false prophets also mention in Tanach
- 4 later out of this concept of "prophet" came Messiah; one who will fulfill prophecies, make prophecies always for betterment of people!
- 5 two instances, most famous: Zevi & Frank *17-18 cent.*
- 6 preconditions: political, social & eco & religious turmoil; at least, this is what our records indicate
- 7 criteria always the same: whether it will come true

### JESUS: EARLY YEARS

- 1 origins confusing; *3 Joseph early - John latest* story of fleeing probably false to establish prallel with Moses as baby
- 2 but can say: humble, Jewish, time of crisis; 1st 30 yrs are obscure; meet him again at 30
- 3 is on his way to Jerusalem, where he is to go 3x a yr
- 4 this time of Pesach, on way is baptized, picks up his 12 disciples, last supper is held; wafer & wine are
- 5 obvious parallels; as are 12 disc wth 12 tribes
- 6 pattern: to make ~~be~~ attractive to Jews.

### JESUS: ACTIVITY

- 1 money changers, struggle between rural & urban
- 2 message: future bright as v.s. Rome dominion

*city - slaves  
purification*

## FALSE MESSIAH (CONT.)

- 3 again parallels wth Judaism: Sermon on Mt = Sinai and Jesus healing = Elijah bringing people to life
- 4 remission of sins = Ezekiel *per n m n e n n s*
- 5 his disciples w he work on Shabbos; like Chanukoh
- 6 no hint of new Church, organization, Law
- 7 if anything, it is a refinement of existing order; that is to say: more sophisticated in city. *erle*

### E FALSE MESSIAH

- 1 people already had Torah; Jesus said nothing new
- 2 times did not change; Messiah did not bring changes
- 3 sins not a concern to people; man was good: ki tov
- 4 were many other similar-motivated men at the time
- 5 with death of Jesus, which was obvious under the circumstances because he was a "troublemaker", nothing changed; his d. no great loss
- 6 IN FACT: TEMPLE DESTROYED FORTY YEARS LATER which was exact opposite of what J. had said

### F NEW RELIGION

- 1 only with Saul, later Paul, who had a vision
- 2 preached in Synagogues, had access bec. he a Jew
- 3 message: he was Messiah, sins free if you believe
- 4 thus, dual sect: Judeo-Xians
- 5 but new rel. had greater appeal to pagans than to Jews on account of theology: Virgin Birth, Immacul. Conception, Baptism, Trinity, Salvation, Communion
- 6 these became law in 4th cent; thereafter, division *u. : Sunday, Xmas, Easter*

### CONCLUSION

#### A GENERAL

- 1 this picture of false messiah; we use Jesus but any number of others could be substituted
- 2 in essence: nothing new; orthodox: Mess. still to come
- 3 crucifixion as such was Roman procedure as we chain and belief that Jews killed him, ridiculous *also this most common accusation*

#### B SPECIFIC

- 1 hope it has been some help to you
- 2 explain J. to children by saying obvious:
  - a) was a great man
  - b) a teacher in best sense of our tradition
  - c) above all: he was a Jew, just like we
- 3 hope this will be of meaning to child, depending on his age & level of understanding; he should come to Cantor or me for further explanation.

THANK YOU.

*10/18/63*

SECULAR JUDAISM: PART II: J. COMMUNITY CENTER.

My friends, last Friday evening we had occasion to discuss a new phenomenon in American Jewish life, a movement calling itself "Secular Judaism". We discussed its growth, its point of view and its beliefs; ~~and~~ we attempted to demonstrate that such a movement, by virtue of its very name, is a contradiction in ~~fact~~ <sup>terms. It.</sup> ~~and~~ can have no basis within the framework of Jewish life. ~~which~~. I repeat my statement of last week: to be a secular Jew is not only impossible but it is irresponsible! In essence, if you will recall, the point at issue was a simple one: these secular <sup>people</sup> ~~Jews~~ seek to derive comfort and a measure of strength <sup>in terms of</sup> ~~for~~ their Jewishness not <sup>through</sup> ~~in terms of~~ the synagogue but ~~in~~ <sup>by means</sup> ~~terms of all aspects~~ of Jewish culture, with Yiddish being the prime source of their comfort. We have attempted to demolish this point of view but, of course, it is only this rabbi or that, speaking from the limited platform of his own pulpit who can hope to make any sort of impression on the members of his congregation. ~~which~~. On the other hand, the great waste of Jewish manpower which this movement engenders is being furthered and encouraged by one of the most generally respected agencies in our neighborhood, the Jewish Community Center. This is normally some new building located within a Jewish <sup>area</sup> ~~neighborhood~~ and while <sup>its</sup> ~~its~~ facilities are open to all the people of the community, <sup>the</sup> ~~the~~ primary emphasis lies <sup>with the</sup> ~~with the~~ Jewish clientele. It offers, first and foremost, a delightful aura of accommodation to youngsters: there are teen-age lounges, TV sets are scattered about, a ping-pong table and coke machine are standard, and the added incentive for this type of center is the combination <sup>y</sup> ~~gymnasium~~ and swimming pool. In the summer time, there are ~~summer~~ <sup>also</sup> camps, ~~there are~~ <sup>also</sup> classes in arts and crafts; <sup>also</sup> there are usually Boy and Girl Scouting units and, of course, a highly skilled staff of youth personell. In addition to all this, there are a variety of classes for adults, ranging from language courses to flower arrangeing and the meeting rooms for the elderly are always in use. In short, one would say that superficially speaking, this type of community center is not ~~always~~ only pleasant to have but served a useful purpose.

To put it mildly, these centers have come a long way from the original institutions which we knew as the "Y"s. Begun <sup>in</sup> ~~in~~ the 19th century by Jews

there was no thought of all these extravaganzas but, rather, it was a haven where the poor, the underprivileged, the newly arrived immigrant could go in order to obtain a decent place to sleep, some Jewish companionship and perhaps a good kosher meal. These institutions were copied by the Christians who made their own "Y"s out of them and they took in people of all races, creeds and faiths. Later these Young Men's institutions ~~also took in women~~ <sup>expanded</sup> in order to overcome certain obvious difficulties, the Young Women's Associations were formed, both in the Jewish and in the Christians sense. Not only that, but some of the ~~larger places~~ <sup>centers</sup> have become cultural institutions where leading artists appear for recitals, such as the 92nd Street "Y" in this city; and similar institutions exist in every major city of this country. However, in the last few decades and especially after the Second World War the "Y" has taken on a completely different aspect, in content and program, as it has taken on the more general name of the Jewish Community Center. It has ~~been~~ <sup>moved</sup> away from ~~an~~ <sup>a religious orientation</sup> emphasis on ~~anything having to do with religion~~ and has accentuated that aspect of content which we can only call secular. ~~At first, of course,~~ <sup>Naturally,</sup> it began as a service to the community at large; that is why all of the centers which built swimming pools and gymnasiums were such great successes ~~and~~ but at the beginning they still maintained a modicum of Jewish creativity. At the 92nd Street "Y", which I attended years ago, there were always ~~Sabbath~~ <sup>12c</sup> services, the activity area was closed on the Sabbath and a rabbi was in residence as a full time staff member. Today, rabbis are the least important people on the center's staff for there is no need for consultation with anyone who is expert in matters of Jewish content and concern. Judaism, to put it into another frame of reference, is no longer ~~important~~ <sup>primary</sup>; the community centers have become places of communal activity geared to a secular ~~nature~~ <sup>frame of reference</sup> (almost in their entirety.) They are the very places which harbor the activities and authority of this movement we call Secular Judaism; that is where some of these people find their home. Furthermore, while at one time the "Y"s were headed and led by truly Jewishly oriented men and women, today the leaders and ~~executive~~ <sup>secretaries</sup> lack any sort of Jewish consciousness; some

have no Jewish background at all and most of them are not committed to Judaism in any form, not even being a part of a Synagogue. This, of course, is the very center of the Secular Jewish movement.

The problem, my friends, aside from the difficulties of their program is the fact that these Jewish Community Centers are being supported by Jewish Federation, which pours millions of dollars annually into the ~~keep~~ <sup>institutions</sup> of these ~~community centers~~. They have been asked, but have obviously refused, to withdraw their funds from these centers and give the money to Synagogues instead; it appears, however, that a swimming pool is far more attractive to the general Jewish clientele than the House of Worship. The situation is even more aggravated in that the Centers themselves constantly ask for money of the community; very often they conflict with a Synagogue which is trying to raise its own funds for a new Sanctuary, for instance, or for new school rooms. In ~~mean~~, on the other hand, the community center and the Synagogue are one and

the same; one sometimes wonders <sup>what activity</sup> whether our people join <sup>to play or to pray.</sup> ~~because of the one or~~

~~As a matter of fact,~~ <sup>As a matter of fact,</sup> ~~the other since in order to make use of the Center facilities, you must first~~

~~join the congregation. I have been interested in how many of these who must~~ <sup>That this type of artificially created membership</sup>

~~join the Synagogue ever attend in proportion to those who are part of the~~ <sup>creates problems, goes without saying. In some of these places,</sup>

~~center's activity; but I have been discouraged in these questions for my~~

~~friends did not wish to rob me of my last few vestiges of pleasant illusion.~~

The secular Jewish movement has taken over wholeheartedly and all we can do is stand by in frustration. <sup>my friends</sup> ~~The fault~~ <sup>lies</sup> not solely with the institutions

and organizations which sponsor these centers but, just as much, with the

people of our faith who have most obviously made the choice that the center has far greater appeal than the Synagogue. Recently, on Purim eve which fell

on a Saturday night, a case was mentioned where a Center had 500 people for a Purim dance while the Synagogue two blocks away, <sup>where services were held & the Meg.</sup> ~~which held services and~~

read ~~the Megillah~~, had a bare 100. ~~people~~. Of course, it goes without saying,

the Megillah was not chanted ~~and no mention of Purim was made at all~~, at the

Center. However, as I understand it, the orchestra was superb if noisy.

The problem, my friends, is further aggravated because it has its dire

consequences right here in our own neighborhood. The "Y" on Nagle Avenue, which is our local Jewish Community Center, supported by the Federation of Jewish Philanthropies and by the Jewish Welfare Board, had weekly special trips for its children, youth and teen agers for ballet, theater and travel to interesting places such as museums and exhibits. The problem is that these activities ~~take~~ <sup>take</sup> place on Saturdays when, for all intents and purposes, it should be the Jewish day of rest and worship. The center, of course, has its own answer to this: namely, the Center itself is closed, it is for this reason that the children are taken away. However, true<sup>ly</sup> at this point may be, it still remains a matter of controversy and, as far as I am concerned a matter of principle, that the children are also taken away from the Synagogue where they should be in the first place. At one time, the busses left the Center at 11 A.M. although ~~now~~, after much protest and discussion, the children now leave later in the afternoon. It is, of course, a matter not of personal preference when the Sabbath ends nor is it a matter of personal convenience but, rather, according to Jewish tradition, the Sabbath ends with sundown ~~on that night~~; that is, when three stars appear on the heavens. You do not have to be a Talmud <sup>Y</sup>hochom to know this; even an elementary education in things Jewish should have made anyone conscious of this primary point of information. Secondly, if the Center answers by saying that most of these youngsters are not Sabbath observers anyway and the community seems to have little objection to its program, it still does not alter the fact that the Center is supported by Jewish money, is under Jewish auspices and is populated by Jewish personell. It would appear to me, in addition to these general facts, that an institution of a Jewish nature can never aid in the desecration of the Sabbath even if the Sabbath is desecrated by the individual.

~~Simply because one Jew eats on Yom Kippur does not mean that this is permitted and simply because some Jews do not attend Sabbath worship services, does not imply that these people should be encouraged in any way whatsoever. The secular Jew may find nothing wrong with the orientation of the Center but as a committed Jew and teacher of our faith, I feel that what the Center is~~

doing while using the title Jewish and employing Jewish funds is incorrect and should no longer go unnoticed. In fact, I would go so far as to say that what the Community Center is doing should not be permitted, if we would have any kind of voice in the matter at all.

This, of course, is the responsibility of the community at large. As long as the Center officials tell the rabbis that the ~~people in general~~ <sup>general public</sup> does not complain, those who seek to uphold Jewish tradition and authority have very little room for controversy, discussion and correction. As ~~is~~ so often happens in cases such as this, when the smoke has cleared, the rabbi is the nasty individual who wants to take all the fun away from little children while those who abet in the desecration of the Sabbath become the upholders of virtue! The standard <sup>response</sup> ~~answer~~ of our people is, "we are not that religious" as if that answer would solve anything. I appeal to you, my friends, who are religiously motivated individuals and who are, above all, Jews, to take up with me the <sup>challenge</sup> ~~battle~~ and to make your voice felt in the community at large. This is a matter which is of concern to you and to me, to rabbi and layman and the final disposition of the case rests in ~~our~~ <sup>our</sup> hands. ~~alone~~. If you choose to call yourself Jewish, be Jewish; if you are a Jewish Community Center, act like one, and in all of the frenzy to do service to the community at large, do not fail to make your very reason for existence an integral part of your program and commitment. Judaism is not only a swimming pool or a gymnasium; it is the Sabbath, it is faith, it is a religious commitment on the part of you and me and if we will it, on the part of our <sup>entire</sup> people.

Amen.

Heb. Tab., Friday evening, March 22, 1963

HEB. TAB-- THE GREAT SABBATH-- Sat--April 6, 1963.

## INTRODUCTION

### A GENERAL

- 1 specific Shabbos, Hagodol
- 2 name from prophet Malachi, name from Hafotrah port.
- 3 refers to "great day" in view of Elijah's coming.

### B Specific

- 1 Elijah, of course, occupies special place on Pesach
- 2 not only today, Shabbos already linked to Pesach
- 3 but on Pesach, open door for him & cup of E.
- 4 if he comes, Messiah not far behind.

## BODY

### A Great Day

- 1 why all excitement, what so special about it all?
- 2 key word not "great day" but "prepare"
- 3 not being specific here; allows us freedom of interpretation in sense that "preparing" is not defined.

### B Physical Prep.

- 1 home, leaven, meal, guests
- 2 all has a place; evidenced by our cong. activities  
re: Seder
- 3 bec. of activity there is excitement in J. community
- 4 Pesach time of physical freedom, what with exodus  
but spirit freedom later with giving of moral Law

### C Spiritual Prep

- 1 this is key point for that is of essence
- 2 Elijah signals a spiritual rebirth
- 3 it is reverse of usual procedure: spirit before phys
- 4 to clean with proper frame of mind
- 5 that is why rabbis chose this as one of two times  
to preach to people: laws, regulations & tld in Syn
- 6 in a spiritual setting, to prepare them for phys.  
demands of holiday season.

### D Spiritual Rebirth

- 1 does not refer to immortality necessary but is conceivable
- 2 it is a state of mind more than anything else: as  
green, sun, warmth so man too must thaw if he is to  
renew his contact with his fellow man
- 3 for months we walked ~~at~~ around huddled in our over-  
coats, ran to avoid cold and in process by-passed  
humanity; thus, shut out contact
- 4 this time to renew, to return, to rebuild, to  
breathe freely again; for as we are spiritually re-  
born, so are those whom we infect by our warmth,  
smile and friendliness.
- 5 it is, then, a special time of year, from every point  
of view and Shabbo Hagodol is proper answer

## THE GREAT SABBATH. (con't.)

### CONCLUSION

#### A General

- 1 this a special day and it refers to the coming of Elijah
- 2 would that he come to each of our homes and in the process lead us on path toward right and peace
- 3 but he has not come and we expect him on y in a trad. sense; therefore, work of E. up to you and me.

#### B Specific

- 1 with this being the case, the concept of a spiritual preparation for Passover, with a spiritual rebirth, should be upper most in our minds.
- 2 it is in our power to do what is right and proper so that when we approach the service and Seder of this great holiday, we shall be prepared, not only physically but spiritually as well.
- 3 this our ancient hope and prayer, and this our modern belief and hope.

AMEN.

PESACH: "AN AGE WITHOUT HEROES".

My friends, some months ago the "Saturday Evening Post" carried a number of articles, which were of unusual interest. These articles, reflecting the thinking process of several <sup>of the</sup> leading individuals of our time, brought to the fore many unusual points of view. The articles, incidentally, were recently compiled in a book, published by Vintage Press, entitled "Adventure of the Mind". It was my privilege to read most of these articles and there is one, in particular, which appealed greatly to me. It was written by the historian Arthur Schlesinger, Jr. who, on leave from Harvard, is now a special consultant to the President. His articles had the provocative title "An Age without heroes" and it is this theme which he discussed in detail. He brings the thought to our attention that the age previous to this had many heroes, even if they were only recognized as such at a later date. At the same time, these men were outstanding in terms of their own era as well; they were not only heroes but giants, individuals high above the average level of men. The point is further developed by his belief that these men were heroes in every area of their concern; that is, both for good and for evil. The fact that we may disagree with their propositions or consider them false or even call them evil does not alter the situation at all; they were great men, undeniably, whether they reached in this direction or that. For instance, he cites Roosevelt and Churchill but Stalin as well; the names of Freud and Einstein appear in one context, that of Hitler in another. Both for good and for evil the unusual stature of these men stands without reservation for each in his own particular manner, has certainly made an imprint upon the world of which he was a part. Take any one of these giants and if you remove his influence from our society, it becomes immediately obvious that the world would not be the same; every one of these men has helped to shape your life and mine for a curse or for a blessing. While most of us never knew these individuals, never met them and most of us never even saw any of them the fact still remains that they have touched you and me; had they not existed our life, and the society in which we live, would unquestionably be different. These are the men of our generation, there were simi-

lar men in certain past generations but giants such as these do not appear in every generation, that is the point to remember.

Schelsinger sharply points out that this is just the problem in our day: the giants have disappeared; indeed, we are even glad that they have gone. But why have these great men vanished from the earthly scene? It is not only that they have died or are very old but, rather, he feels that a time such as ours tends to bury great men rather than raise them to the heights. The world, let's face it, is tired; we want peace, rest, tranquility and, above all, we yearn for security. These men of whom we spoke were extremists in their way, they lived dangerously but we, of the present day, do everything to avoid the extreme and we certainly do not want to live dangerously. In short, while our main objective is security and the tranquility which accompanies it, the world of those men was representative of the exact opposite. In the mental climate of our time, these giants can not possibly flourish. But, there is no question in my mind, we ~~do~~ need these heroes <sup>especially</sup> in a time such as ours for they, more than anyone else, whether for good or for evil, they set a pattern, they lead the people, they inspire, exalt, uplift and ennoble. ~~and~~ This is precisely what is needed in our time which, more than anything else, is one of conformity. <sup>we take</sup> the expression "don't rock the boat" ~~is being taken~~ literally today; we frown on anyone who approaches us with any idea, or concept or thought which diverges from the way of the norm; We do not want to be involved! ~~and~~ we shun away from that which leads us into areas with which we are not already thoroughly familiar. In short, ours is not only an age of conformity but it is a static, unproductive and unfruitful time in the life of man; the truth is there for all to see and, in my opinion, it is undeniable; the age of heroes has passed and it is our great loss. I feel that we are better people, better citizens of America, and better citizens of the world if we would have a giant in our day to lead us at best and, at worst, if only to challenge us in terms of a dynamic and productive response. We are, unfortunately, living in a barren age. As a result, you and I are barren too. There are no heroes left to inspire.

The whole ~~tenor~~ of Schlesinger's article leads me to a logical sequence of thought, in terms of this Passover holiday. For we, as Jews, are reminded each and every year at this season of one of the great heroes of the past: the man Moses who became a giant within the framework of Judaism. Not only is he our greatest hero but we are reminded at each occasion of Pesach that he is a living hero for his activities so <sup>many</sup> centuries ago, still affect each and everyone of us; there is no question that he served to lead, to guide, to inspire and to ennoble in the highest and most lofty sense of these terms. It is to our great advantage that in a time such as ours, which we have already characterized as one of conformity highlighted by a yearning for security, that we are reminded of his presence to stir us up, to give us incentive and inspiration, to channel us toward progress and a positive future. These are the qualities we need and these we derive from his presence at our Seder tables, ~~and~~ as he touches us through the service at this season of our deliverance from the symbolic Egypt. In the first place, because of Moses we can be the individual heroes of our time, scaled down to our own size. That is to say, because of his example we can hope to rise to and realize our very own potential. Moses was a shy person, he ~~stuttered~~, he had to ask for Aaron's help but, in the final analysis, he did respond. The point is that while we are not on the level of giants in the sense of the men we have already mentioned, it is still within our power to be heroes, if not giants, within the framework of our own life's circle. Many of us, indeed all of us, are called at one time or another to render service in behalf of our family, in terms of our Synagogue, in view of the needs of our faith but the very ~~act~~ of response lies within the conscience of each and everyone of us. Moses, the giant of another age, sets the example for us all: to answer the call, to respond positively and to make our imprint upon the society of which we are a part, no matter how limited our own sphere of influence. It has always appeared to me to be a genuine contribution to the welfare of humanity that if we affect but one other person for good and for blessing we shall have made our mark in this life;

while this may not earn us the distinction of being a giant among men, we can still call ourselves ~~a~~ "heroes," if only within our own frame of reference.

But the person of Moses teaches us one other, most important lesson. It indicates that men can <sup>influence</sup> ~~determine~~ history rather than events dominating men. The historical pessimists are always with us but here we have a concrete example that man can make himself felt, that his presence is not only important but vital, that each and every human being is of worth and value not only in the sight of God, which we take for granted, but in the eyes of his fellow man. Moses left the court in Egypt and its many blessings and he led the children of Israel, our ancestors, out of the land of ~~Egypt~~ <sup>bondage</sup>. In a very real sense, he seized history with both hands and he made it work. It was an action in direct contrast to the pessimism we voice ~~and~~ when we say: what can I do, I am but one, who will listen to me, of what effect is my being here? Moses provided the answers and our time is not so very much different from his; the names and places may have changed in the course of the many centuries but all of us can readily see that the parallel problems continue to exist. Moses told his generations ~~and~~ those to follow that man can modify and effect history, that we dare not accept the world as it is, ~~and~~ that we can not make our peace or compromise with evil just because it is there, that we have an obligation to meet and responsibilities to encounter whether we want it or not, whether we like it or not. Again, linked to the first thought expressed, <sup>he</sup> ~~we~~ stated unequivocally that we can rise to attain our potential, that there is something pertaining to greatness in each of us, and that the task to which we are dedicated from birth is within our power, within our ability ~~and~~ within our grasp. Granted that we can not all be giants, indeed that few of us if any are giants, but in an age conformity and security let us at the very least strive to be men. ~~It~~ is a valid proposition, there is a precedent and it is up to each one of us to make our point on this very issue. Passover demonstrated the lesson each and every year for the benefit of you and me, it reminds us forcibly and there is no question of the fact that the obligation is incumbent upon

us to grasp history firmly and hold it tight and to mold it toward good and blessing for the benefit of our own people and for the good of all mankind.

It is true, then, my friends, that the age of giants is no more. But Moses is still with us, we meet him as a very real and live figure from year to year. If nothing else, then certainly we should meet the lesson of Pesach at this season of the year: you and I are not helpless beings; indeed, the power for greatness lies latent within us. Perhaps to be a hero is asking too much; perhaps to ~~yearn~~ <sup>strive</sup> for greatness is egotistic but to live in conformity and to yearn only for security and peace and tranquility without exertion and without excitement ~~at the thought of being alive~~ is so close to a living death that I find the two concepts almost indistinguishable. No! ~~As~~ <sup>Now</sup> as my fathers left the land of bondage, so let me leave it now and perhaps you will undertake the journey with me for in this light there will be light and in this sense there will be room for a blessing. It is to this concept that we dedicate this Passover holiday and perhaps we shall live to see the prophecy of Isaiah fulfilled: "Remember these things, O Jacob & Israel for thou art My servant; I have formed thee, thou art my servant/ I have blotted out as a thick cloud thy transgressions; and, as a cloud thy sins, Return unto Me for I have redeemed thee. Sing, O ye heavens, for the Lord hath done it; Shout, ye lowest parts of the earth; Break forth into singing, ye mountains, O forest and every tree therein; For the Lord hath redeemed Jacob and doth glorify Himself in Israel."

Amen.

Heb. Tabernacle, 1st day of Passover, Tuesday, April 9, 1963.

THIS IS JUDAISM: PART IV: "THE CONFLICTS."

My friends, this is the fourth in our five lecture sermons on the subject "This is Judaism!" We have already discussed The Books, The Men, The Ideas and, now, we come to speak of "The Conflicts". It goes without saying that a religion as old as ours has been subject to conflicts for centuries; rivalries, jealousies, schisms and ideological <sup>dissemination</sup> ~~conflicts~~ have marked our progress from a simple, naive people to the point where we find ourselves today: adherents of a highly sophisticated and complicated faith. We belong, as if I needed to tell you, to one of the major faiths of the world; while in numbers we ~~are~~ are very small, our influence has certainly had an <sup>enduring</sup> ~~major~~ effect on the religions of the western world. Without <sup>our</sup> ~~the~~ background of faith, ~~and~~ culture and sacred literature there would be no Christianity; that is to say, there would be no Catholicism and no Protestantism. But, as in our previous lecture sermons we do not wish to dwell on the obvious; all of us are familiar with these <sup>matters</sup> ~~problems~~. For instance, it goes without saying that if we think in terms of conflicts from the Jewish point of view we can not help but be drawn into the orbit <sup>of an age-old</sup> ~~which is part of the~~ struggle between us, the mother faith, and the children ~~which~~ we spawned. The <sup>division</sup> ~~conflict~~ between Judaism and Christianity is certainly one of the basic conflicts within the framework of Judaism. While this conflict deals with matters of theology and philosophy, there are more common manifestations of this problem also. For instance, the entire problem of anti-semitism certainly stems from the basic <sup>schism</sup> ~~conflict~~; whether an individual is accused and attacked or whether the declared policy of the ~~sign~~ is in terms of Genocide, it is all the same. The conflict has existed, in the most concrete terms, since the 4th century and, for whatever motivations, continues through this very day. But there are other obvious conflicts <sup>as well</sup>, ~~as well, especially~~ ~~within our own context~~. Orthodoxy versus itself in the centuries past: there were the Hasidim, the Karaites, the Mystics, the False Messiahs and of course in more modern times, the <sup>doctrinal dispute</sup> ~~conflict~~ between orthodoxy and liberal Judaism has superseded all other considerations. Not only does this conflict come to the fore in theological terms, of which most of our people

know little if anything, but it can be seen in more concrete terms in regard to the wearing of hats, the observance of the laws of Kashrus, the use of Hebrew, the <sup>mixed seating</sup> ~~mixing~~ of men and women, or the use of music in the Synagogue. It is with these problems and conflicts that we are most familiar; they are the obvious areas ~~of conflict~~ but now it remains for us to delve deeper into the background of our faith in order to ascertain the reasons and logic of these very conflicts which have helped to shape the character and ideology of Judaism.

While, of course, there have been many deep, lasting and major conflicts within Judaism in the course of our history, it would appear to me that there are two major areas of concern and both of them have been within recent centuries. That is to say, ~~for instance~~, up to the last three centuries Judaism has remained <sup>generally</sup> ~~consistently~~ the same; with all of its major problems and persecutions the way of the faith remained substantially unchanged. The course of tradition was simple but static: at first there came the Torah which was Divine, ~~and~~ then came the commentaries and volumes of discussion to form the core of Talmud; Judaism as we <sup>understand</sup> ~~know~~ it is known as rabbinic Judaism in that all major points of behavior and law have grown out of the decisions made by the rabbis up to the year 500. If a man truly found a contradiction or a problem in terms of the text, it was <sup>re</sup> speedily solved by means of some technical <sup>or grammatical explanation</sup> ~~trick~~ in the language of the text, and normalcy was soon reestablished. It has been from time and again that a good Talmudist can prove anything and everything; he can find a source to substantiate every point of view. I recall distinctly how Rabbi Eliezer Silver of Vincinatti, one of the great orthodox scholars in the world, was able to establish the validity of the development of both the atomic and hydrogen bombs through Talmud. It was the same principle as was used by more modern Jews in order to influence the Yemenites some years ago to take airplanes from their lands of persecutions which would then fly them to Israel. They looked through the Bible, which is one of the books that the Yemenites have in common with us, and turned to Isaiah; in

Chapter 40 <sup>The found pertinent</sup> ~~and cited~~ the phrase "They shall mount up with wings as eagles" and, after all, does not an airplane have wings and, in flight, can it not be compared to a soaring eagle? The Yemenites were convinced and boarded the modern eagles. In this manner you have already proven the existence of airplanes thousands of years before their invention; this logic did not prove at all disturbing to our orthodox brethren for they know that God has foreseen everything. As it was the case with this problem, so it was the same with everything else.

But the real conflict came when the first few rebels spoke against the existing order; not only ~~would~~ <sup>did</sup> they ~~reject~~ <sup>reject</sup> rabbinic authority but they even dared to question the divine origin of Torah. This, in my opinion, is the fundamental schism which divides the Jewish world today. If you maintain, as the orthodox Jew does, that the Torah is truly and literally god-given, then all else follows suit: <sup>if</sup> everything in the Torah is divine, <sup>it</sup> must be obeyed and there can never be any swerving from the path set forth within it. Indeed, by extension, anything which grows out of the words of the Torah also takes on the aura of divinity and must be similarly obeyed without question and without change. The Liberal Jew, however, approaches the matter quite differently: the Torah is not god-given but reflects the growth of ideas and beliefs and concepts of a people which matured in the course of centuries. If the Torah is not divine, it need not be obeyed in full, changes can be made and a certain degree of freedom in interpretation is <sup>granted</sup> ~~left~~ to you and me. This, then, <sup>removes</sup> ~~reduces~~ from the level of divinity such concepts as Kashrus, Sabbath observance, holiday practices, laws of sacrifice and offerings; ~~and~~ the laws of Torah need no longer be accepted as literal truth. This permits, for instance, our young men to become scientists; we know that the world was not created in 6 days and we know just as well that it is impossible for the <sup>sun</sup> ~~world~~ to have stood still as was the case with Joshua. As a consequence, the liberal Jew made his first major point and from that moment to this the world of Judaism has not been the same. We are irrevocably changed since the split between orthodoxy

and liberal is so basic, in terms of Torah, that it can never be reconciled

But there is one other conflict which has effected us deeply, and again in modern times. Since we do not wish to dwell on obvious matters we shall eliminate the background in history since you are all familiar with it. It seems to me that the issue of Zionism was one of the great conflicts which rent our people within ~~the framework~~ of the last century in particular and within the last two thousand years in general. The dream to rebuild and return to Zion had been a part of our religion since the year 70 when the Temple in Jerusalem was destroyed and our people dispersed. On the other hand, this dream was confined exclusively to prayers until a few centuries ago when the first stirrings of a political movement came to the fore. But therein lay the difficulty and cause of the conflict that is to say: Jews now were a part of the land in which they resided, they were citizens of their own countries, and they no longer wanted to return to Zion. It was an upheaval for our people for it indicated that all the words of prayer, which had been faithfully repeated three times a day by all observant Jews, were no more than lip service to an ideal ~~but~~ <sup>and</sup> had long ceased to have a place within the context of reality. But now the Zionists went ~~on~~ to work, they were aided in their efforts by pogroms and found their leader in Theodor Herzl, whom we have already had occasion to discuss during this lecture sermon series. In due course of time, after two world wars and the annihilation of six million of our people, the State of Israel actually came into being but the conflict of which we spoke has not yet been resolved. Not only are there many who no longer wish to return to Zion, except as tourists, but the issue has been rephrased to meet modern needs: the conflict now is one of dual loyalty. In some instances Jews are actually fearful of being identified with ~~this~~ <sup>The</sup> State <sup>as it</sup> ~~that~~ exists for they feel that it is an intrusion on their Americanism. They will not respond to appeals, they will not give financial aid, they will not even bring themselves to express sympathy toward the cause and, in the extreme case, they become super American patriots to the detriment of their

Judaism. This, of course, is an attitude which is ~~an~~ absurd <sup>just</sup> as the other extreme which maintains that all of us ought to pack our bags and board the next El Al Jet. There is absolutely no need for any of us to take this giant step for it can be proven without hurt to anyone or any ideal that one can be a very fine Jew, support the State of Israel, and still maintain the very best features of being a citizen of America. I am certainly not a vigorous Zionist, I consider America my homeland but I still would make every effort to help those of my fellow Jews across the seas for, if nothing else, I feel that a spiritual bond exists between us which can not be broken and which I would certainly never want to deny. The conflict, today more than ever before, is without justification and such organizations as the American Council for Judaism, which thrives on just this issue, has misrepresented the cause of Zionism to its own people and to the secular society with grave consequences to the Jew as he views himself in relation to his fellow man. The injustice is to be seen in the sense that while all of our people wish to be good Americans, it almost frightens them to be good Jews as well. The fact that some Gentiles accuse us of a dual loyalty does not mean that it does exist or need exist except in the imagination of those fear ridden Jews who would never feel secure.

These, my friends, are the two conflicts which remain with us to the present day and, therefore, have need of being mentioned. We speak so much and so lovingly of the unity which is part of our way of life that it becomes necessary to point out that like any other dynamic group, it is the conflict as well <sup>as the unity</sup> which helps to make us grow, which assures our progress and by means of which our thought shall be refined. There remains for us now but to <sup>peer into</sup> ~~speak of~~ "the future" and this will be our topic when we speak again, on the second Friday of May, on the subject "This is Judaism!"

Amen.

Heb. Tab., Friday Evening, April 12, 1963.

Chaim Weizmann  
A biography ed by Roger W. Weisgal

*"The Meaning of Passover"*  
~~"LET MY PEOPLE GO."~~

The story of the Passover holiday, which Jews celebrate at this season of the year, may be found in the second of the Five Books of Moses, "Exodus", chapters 1 through 15.

It tells the tale of an enslaved people, the Children of Israel, and the manner in which they found their way to freedom. It is the theme of "freedom" which dominates to this very day; having once been slaves the adherents of Judaism pray, hope, dream and work for the freedom of all peoples, whatever the chains which may bind them.

It is a holiday which is observed for a period of 8 full days. On the first and second nights the families gather for the "SEDER", a meal at which the story of our liberation is retold in answer to <sup>four</sup> questions asked by the youngest child present. As a result, this is not only a meal but a religious occasion in which, most important of all, both adults and children participate. Since the children of Israel did not have sufficient time to bake bread at the moment of exodus from Egypt, they ate then and took with them unleavened bread; we eat "MAFZOH" to this very day, at this season of the year. Also, the observant Jew will clear <sup>se</sup> his house of all leaven and will not touch any food containing leaven for the period of the entire holiday.

It is, without doubt, one of the most joyful occasion within the context of the Jewish year and, also, one of the most important. It represents the spiritual freedom accompanying our physical release from bondage; ~~and~~ it tells <sup>how</sup> ~~the story which brings our~~ <sup>our</sup> Jewish ancestors, ~~from an~~ oppressed and persecuted people, ~~to~~ <sup>ed</sup> cross the Sea of Reeds, ~~to~~ <sup>ed</sup> wander in the wilderness, ~~to find~~ <sup>found</sup> their way to Mt. Sinai ~~with its revelation of the~~ <sup>to receive the</sup> Ten Commandments. We began humbly but we ~~attained the heights of the Moral Law~~ accepted the word of God; it was at that very moment that ~~the~~ <sup>the</sup> Moral Law entered the lives of men for the benefit of all ~~men~~ <sup>the generations of men</sup>.

*In the "Frontier" sent  
250 10/5/63  
RBS 1433*

*through the Jew: for the first time*

PESACH: YISKOR SERVICE.

My friends, when we conduct our children's Seder it is always a delightful experience. The children are well behaved, <sup>they</sup> ~~and~~ respond nicely to the questions ~~and~~ and the passages they are asked to recite. There is only one point in the proceedings when all discipline breaks down, when the two hundred children can not stifle their groans and gasps, when they are transformed from attentive <sup>youngsters</sup> ~~children~~ into an unruly, rebellious group. This is the moment when they are asked to eat the Maror, the bitter herb; they refuse to swallow it, dislike it and refuse to be pacified in terms of it; I suspect strongly that many adults feel exactly the same way. This year, in fact, a little boy came up to me after the Seder to say: I would like the bitter herb much better if it were a sweet herb; and, I suppose, for his age and level of understanding, he had communicated to me a profound truth. Thank God, these are children; they know little of bitterness and, being accustomed to the sweets of life, they naturally enjoy them more. Even those youngsters who have had occasions of tragedy in their homes forget quickly in the flowering of their youth; death, sadness and illness disappear with the coming of the new day as long as someone, anyone, fills their life with love and warmth. We adults are not as fortunate; the bitter herb comes to each of us sooner or later and while we might have been spared for any number of years, the ultimate reckoning is bound to come. Would that we were as little children who might yearn in the innocence of our years for the "sweet herb"; but that pleasure is denied us. Maror is very much a part of our days on earth; not only at this season of the year.

How many of you <sup>most unfortunately</sup> ~~can~~ point to this past year with sorrow and <sup>heartache</sup> ~~grief~~? How many of us are recently bereaved? How many of us have laid to rest someone near and dear to us: a husband with whom we shared so many years of joy and trial and whose support we valued every step of our adult life; a wife who gave of herself to form a home of love and warmth and beauty; a father whose advice and counsel we sought and whose mere presence gave us a sense of security and peace and feeling of well being; a mother whose <sup>worth</sup> ~~presence~~

can never be measured in terms of mere words for it was she who gave us life in the fullest and most noble sense of the word. And there are those to whom our heart reaches out in sorrow and sympathy who have laid to rest a child; no harder/burden can come to any of us. Is not this the full measure of the Moror, the bitter herb and have we not felt the taste of the salty tear or found our burden of sadness overwhelming in the lonely hours of solitary reflection. Indeed, would that we could be like the child and yearn for the sweet, instead of tasting the bitter herb.

In the midst of sorrow, then, there remains for us only the path of action; something vital, positive, meaningful and faithful to counter the loss we have sustained. It is in this context that we ask you all to give to the congregation of which you are a part at this very moment for we, by what we are and by means of what we represent to the world at large, are a living symbol of all that is good, ~~and~~ meaningful and rewarding in the life we live from day to day. You have sustained death, we give you life; you have encountered finality, we offer continuity; you fear the nothingness that comes after the grave but we offer you tangible evidence of a way of life that has endured for over 5000 years; you live with solitude but we give you warmth, friendship and fellowship within the confines of this Hebrew Tabernacle, our very own House of God. Can you not, will you not give <sup>in full measure</sup> to the very best of your ability to uphold our hands, to support our cause, to enhance this Sanctuary and will you not do it to the very best of your ability, <sup>As we do</sup> ~~for in the midst~~ of the bitter herb we extend to one and all the hand of Judaism so that your life may be sweetened and ~~the~~ the bitterness abate. Our Religious Schools, both here at the Temple and Uptown teach our youngsters the very essence of Jewish life and while they may rebel against the harsh and bitter taste of the Moror, we can at least assure them a place for education and a Sanctuary for worship <sup>in</sup> which, in the years to come as they might encounter the real bitterness of life, they will have acquired a background of goodness, decency and morality which will support them in their hour of need. Give in a measure of sacrifice and may your life be sweetened in the yr to come.

*will the usher please come forward...*

Tuesday 10/10/63  
Rabbi Teich

10/10/63  
822 Long 1708

4/63

(Arden Bulletin)

Holocaust

E. Simon Trial & Holocaust  
Arendt

(Jewish culpability in Holocaust)  
re: article by Arendt  
Published in New Yorker mag

EICHMAN: AGAIN???

After many months of weary trial (and error) it appeared that the subject matter pertaining to Adolf Eichman had been closed once and for all. The criminal had been judged, his case reviewed and, finally, he was hanged. We breathed a sigh of relief; the matter (even if some of us did not favor capital punishment) had been brought to a logical conclusion. But now the issue has again been brought to the fore; not in some obscure local Jewish newspaper but in the famous, widely read "THE NEW YORKER" magazine. For the five issues of February 16 & 23, March 2, 9 and 16 one of the most skilled writers of our time has seen fit to unearth all of the ghastly details in the interest of accurate history and place them before the general public. The writer, Prof. Hannah Arendt teaches history at one of the most respected eastern universities; she has published many fine, scholarly books; she is of the Jewish faith. Her articles demand our attention for while she writes of that which is of interest to us and to the world at large, she manages at the same time to present a picture of Jewry under Nazi domination which is anything but flattering and which places grave moral obligations upon us all. The consequences of her five articles have not yet been fully determined; it has come to my attention that many subscribers to "THE NEW YORKER" have cancelled their subscription. Everyone within the Jewish world is discussing her articles; all intelligent men and women are concerned.

Prof. Arendt writes lucidly and brilliantly; her phrasing, her style are superb. But she writes in a most calculating, objective manner and what one misses in these articles is that element of humanity which we Jews call "Lev" (Heart). Her facts are substantially correct; it is the interpretation which ~~ix~~ leads to erroneous conclusions. The larger issues are well presented; it is the picking out of the small and the petty which brings heartache and turmoil to the respected and respectable Jew in our time. She points out, for instance, and emphasizes the phrase used by Dr. Servatius that "killing by gas is a medical matter...it was indeed

a medical matter, since it was prepared by physicians." The point is well taken when she comments that here is a perfect illustration of how even the Germans of the 1960s regard acts which in other countries are called "murder" and how they recite their pat phrases without the least twinge of conscience or without the least insight into the horrendous irony of their words. It is, as if to say, that the Jews of Treblinka or Auschwitz should be glad of the act that they were gassed under medical supervision!

In the same vein, speaking of modern Germany, the point is well taken that while the German appears deeply to regret the circumstances which forced the flight of such giants as Einstein and other prominent Jews, he shows no remorse whatever when confronted with the killing of the Jew next door, who was probably not a genius or as prominent. Again, a point of order is established by ~~XXXXXXXXXXXX~~ the author's insistence that this era of persecution was more than a direct attack upon Jews, Poles or Gypsies; indeed, that "the international order, and mankind in its entirety, might have been grievously hurt or endangered". That is to say, who has the right not merely to kill a Jew or any other minority group but, rather, to work diligently and zealously to eliminate an entire ethnic or religious group from the pattern of humanity. It was, in short, not a crime against Jews, etc., per se but one against that mixture of human striving which has the power and the possibility to raise this world of ours from the depths to the heights of achievement and the realization of its full potential.

With the above points of view, I heartily agree. It is this type of thinking and writing which makes for stimulating reading; the undercurrent of brutality and misrepresentation is hard to find since one is forced to agree with so much of what Prof. ~~Alrenat~~ writes. But suppose we turn to another aspect of her report: that the Jews, in large measure, helped the cause of their own destruction by virtue of their cooperation with the Nazis. It relates to the oft-repeated question: why is it that the Jews allowed themselves to be led to slaughter in so docile a manner? The issue has

has been called a form of spiritual cowardice by Bruno Bettelheim in his book "The Informed Heart"; he bases his reasoning on the proposition that the history of the Jew has accustomed him to persecution, that the tradition of dying "for the sanctification of His ~~nm~~ Name" was a part of our heritage and psychology and ther fore the will to resist had been taken from the Jew several centuries ago, and, lastly, that the Jews who were directly involved in the process of annihilation did not and could not believe "that it can happen here". This type of reasoning was picked up and furthered by one of the best books to deal with the Nazi era, "The Destruction of European Jews" by Raul Hilberg and because of the excellence of the book has gained a wide acceptance. It is an issue with which many of us have grappled and not all of us have arrived at satisfactory answers but to accuse us of "spiritual cowardice" is, in my own opinion, no answer at all; if anything, it is an accusation. (It might be added here that Bruno Bettelheim, a Jew, is an advocate of the anti-Zionist movement "The American Council for Judaism" and will speak in New York City, under the sponsorship of this organization on the weekend of May 3 to 5th. It will be interesting to note how he will attack Jews on this occasion, speaking as he does FOR a Jewish group and, ostensibly, in a pro-Jewish manner.) The articles and points of view expressed by the two authors cited above were answered in part by Oscar Handlin in the November 1962 issue of "Commentary" Magazine in an article entitled "Jewish Resistance to the Nazis".

In short, it is a repetition of that accusation which causes us to tremble with rage when we read it again in the pages of "THE NEW YORKER". Prof. Arendt cites, time and again, the incidence of Jewish participation in, and cooperation with, the slaughter of fellow Jews; her point is that whenever Jews were organized, the Jewish leaders readily submitted pertinent information to the persecutor by means of which the Jews were readily available for transport to the gas chambers. She takes issue with the

iv.

psychology which was prevalent at the time among the leaders of Jewry that with 100 victims a thousand people could be saved for, as she claims, the truth of the matter indicated the exact opposite result. For instance, Kastner's activities in Hungary indicated that an estimated 1684 people having been saved, 476,000 Jews were shipped to the death centers. She states, furthermore, that all too many Jews were willing to close an eye to the deportations of others, that they were quite willing to have themselves placed into a "special or privileged catatory" with the tacit understanding that others were being killed in their stead. Furthermore, she makes the statement that Rabbi Leo Baeck, in the eyes of the Jews and the Gentiles was "the Jewish Fuehrer"; that he recruited and went along with the proposition that Jewish men become the policemen for their own religionists on the theory that Jews would be more gentle with Jews than would any Gentile so empowered. The fact that Jews often were worse in brutality than any Gentile does not alter the fact that Baeck's feeling in the matter were undeniably sincere. Also, not one of us denies that among our people there are as many tyrants and petty despots and fools as there are among the other peoples of the world. But, as Rabbi Judah Cahn points us (in "THE RECONSTRUCTIONIST" of March 22, 1963) to call Leo Baeck the "Jewish Fuehrer" is "beyond decency". But that is the type of writing in which Prof. Arendt engages. ] end Jud issue

These examples could be multiplied time and again. The point at issue is simply this: without "heart", Miss Arendt refused to acknowledge the psychological factors which burdened the Jews at the time of Nazi persecution. In the first place, the collective power of the Jewish leadership was used not to further deportations but, in all sincere belief, to help stem the tide; the leaders felt that as long as they were in positions of authority, a guiding hand could be applied to the destinies of their fellow Jews. Secondly, the all important factor was the inability of Jews to believe the truth of the situation; as moral and

cultured people they simply could not grasp the fact of annihilation or that the word "Final Solution" applied to them implied death. Thirdly, to pin submission (let alone "cowardice") on those who were no longer able, physically and psychologically, able to defend themselves because of the terror which had gone before, is a misrepresentation and, indeed, a callous disregard for human feelings. As the author herself points out: Jews were approached to be killed or to be beaten into submission by SPECIAL SQUADS who were especially trained in their gruesome art; when they had made their onslaught upon a Jewish community or family there was very little spirituality left in anyone. Fourth, as Rabbi Judah Cahn points out: why must we pick on Jews if we are to speak of submission? What of the Poles, French, Czechs, Hungarians, and Roumanians? Why did they not revolt? Why did not all such people join the partisan or underground forces? Why, then, pick on the Jews? The others, at the very least, were allowed to remain in their own country and had relatively a degree of freedom of movement which was certainly not granted to the Jews. All of these thoughts highlight the unpardonable interpretation of Miss Arendt in ascribing "submission" or "cooperation" to Jews in the face of the most brutal enemy mankind has ever known, without taking ALL EXTENUATING CIRCUMSTANCES INTO CONSIDERATION. Because of her ONE-SIDED objectivity, she has hurt Jews deeply. Her articles should be read, they should be discussed and they should be challenged by us all.

In conclusion, let us return to the better part of her report. The very last passage struck me as being a very fine expression of our collective sentiment. She comments on the judgment of the trial and then proceeds to note what the judges should have said: "Let us assume, for the sake of argument, that it was nothing more than misfortune that made you a willing instrument in the organization of mass murder; there still remains the fact that you are one of those who carried out, and therefore actively supported, a policy of mass murder. For politics is not like

the nursery; in politics obedience and support are the same. And just as you carried out a policy of not wanting to share the earth with the Jewish people and the people of a number of other nations (as though you and your superiors had any right to determine who should and who should not inhabit the world), we find that no member of the human race can be expected to want to share the earth with you. This is the reason, and the only reason, you must hang."

R.L.L.

for Bulletin  
H.T.  
April 1963

V - p. 68 - "under conditions of terror, most people will comply but some people will not" (emphasis). F.S. was proposed to many & it could happen ~~there~~ almost anywhere" but it did not happen anywhere (emphasis very). Humanly speaking, no cure is required & no more can reasonably be asked, for this planet to remain a fit place for human habitation."

p. 130 - trial problem: no witnesses for the defense appeared in person - (might have been arrested too)

p. 131 - "At no point, however, either in the proceedings or in the judgment, did the ~~for~~ trial mention ~~the~~ even the possibility that the extermination of whole ethnic groups, like the Jews or the Poles or the Gypsies, might be more than a crime as the J. or the Poles or the Gypsies people - that the international order, or man-kind in its entirety, might have been gravely hurt or endangered."

Comment: no one right to eliminate whole groups of human race - whether they be any race, creed or religion.

p. 134 - "Let us assume for the sake of argument, that it was nothing more than misfortune that made you a willing instrument in the organization of mass murder; then still remains the fact that you are one of those who carried out, & therefore actively supported, a policy of mass murder. For politics is not like the nursery; in politics obedience & support are the same. And just as you carried out a policy of not wanting to share the earth with the Jewish people & the people of a number of other nations (as though you & your referring had any right to determine who should & who should not inhabit the world), we find that no member of the human race can be expected to want to share the earth with you. This is the reason, & the only reason, you must grasp."

Leo Baeck - Jewish police matter - false in practice  
Hannah Arendt.

5 articles Feb 16, 23, 29, 9, 16

II p. 53 - the Serbians - "killing by gas = medical matter" <sup>last week</sup> ~~Recommunist~~  
"It is indeed a med. matter, since it was prepared by physicians"  
point: how ordinary Germans even today can regard acts that in other  
countries are called murder.

p. 106 - order to exterminate all Jews as far back as 1935 <sup>major</sup> ~~fact~~  
never had anything to do with necessities of war or military <sup>complexities</sup>  
premised on euthanasia concept of mentally sick <sup>sklave</sup> ~~ADL~~  
between 1939 + 1941 50,000 Germans killed but this not a  
successful program + machinery used for Jews - now under  
humiliated

III p. 42 - psychology: with 100 victims, save 1000 people (Vilna) <sup>from</sup> ~~Central Europe~~  
with the Kastner in Hungary: estimated saving 1684 people <sup>from</sup> ~~Europe~~  
while 476,000 died

p. 44 - political significance of trial by Hausner (by B.G.) resistance had  
come from Zionists but this wrong for trial demonstrated  
that distinction not betw Zionists but betw of + unorganized  
was also established that most persecution work done by Jews...

p. 44 - moral problem lay in cooperation of functionaries  
Jews had leaders - "leaders" almost without exception, coop. with  
the Nazis: if many, leaderless, also chaos but no deaths

p. 50 - in under great no  
p. 62 - exceptions: accepted special categories + was willing to go  
along with this - if others departed = OK or long or free

special catag demanded sp treatment + by accept implied  
deport. procedures of others who did not fit sp. cat.  
p. 64 - Germ played along with this - few well known kept

but majority of others with no connections shipped off the  
no inquiries with coming  
p. 47 Germany today: displace Binstein's leaving but show no  
remorse to kill the Jew next door who was not a Jew  
not prominent

p. 79 - Rauped Weiss steel in Hungary: deal - he + 45 of his family  
left in Portugal while Nazi took on business

IV) p. 62 - Belgium: very few native Jews, thus no Jewish Council + no  
facilities to register Jews - this vital prerequisite for seizure  
of material possessions - Jews. Reverse implied again (III-44,8)  
then com. was organized, disaster too authorities helped.  
1993 - in Bulgaria, Sofia esp. no coop (coop betw X + J): no  
deportations

problem is one of interpretation  
misuse of insignificant details create false impressions  
Racism: in the eyes of both Jews & Gentiles (he) was the Jewish 'Future' <sup>The Race</sup>  
This statement is beyond decency - Jewish Culture

Crime of Arendt is insensitivity - it is tragic  
takes no account of psychological aspects of H's program in Jews  
collective power used to stem storm rather than go with it,  
as she implies

Mistakes always made - I just could not believe it would happen  
"we are morally superior"  
also, no people is free of guilty ones  
to pin submission on them no longer able, phys. & psych, to defend  
themselves is - misrepresentation - a callous disregard  
for human feelings

assault upon Jews by special people - could Jews cope with there -  
they could not even believe that such people existed.

Also, when they saw they held on to false hope (but hope  
nevertheless) that of really was only a resettlement  
& not final solution. People don't give up hope

Also, as JC points out correctly, they dwell on Jews' <sup>all</sup> submission - Romanians - they didn't resist?  
Hungarians - why didn't they join partisan groups? they pick on  
Jews? they even had freedom of movement to  
refuse - not granted to Jews.

Nov 1962 Com.  
"Jewish Resistance to the Nazis" by Oscar Handlin

almost as if Jews were to blame!  
Bruno Bettelheim The Informed Heart  
Raul Hilberg The Destruction of European Jews

destruction of Jews in relation to degree of direct L. authority  
Great: Norway & Holland  
small: Denmark & Belgium  
Italy - after fall of puppet  
but must also take attitude of nations into consideration: some  
had a policy in centuries & gladly sent along  
into Nazis ie. Poland

bad results in W. ghetto  
Treblinka, Auschwitz, Dachau gas units not put into  
effect because Jews did make them sabotaged effort

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State of mind re J cowardice

- a) history only a repetition
- b) Can't happen here
- c) see (127)

THIS IS JUDAISM: PART V: "THE FUTURE".

My friends, in the four months since the beginning of the year we have had occasion to discuss the subject "This is Judaism", as part of our annual Spring Lecture Sermon Series. We have spoken of four topics, within the context of the over-all subject, and these were: The Books, The Men, The Ideas, and The Conflicts. Now we come to the <sup>end</sup> ~~last~~ of our series and there is no better topic than "The Future" for we <sup>ought</sup> ~~want~~ to <sup>glance</sup> ~~have a look~~ at what the years ~~before us~~ will bring to our Jewish way of life, especially here in America. There are, of course, <sup>many</sup> ~~many~~ areas of thought connected with this topic, <sup>my</sup> ~~and the~~ predictions ~~of one~~ are no better or worse than the visions of the next. ~~but~~ <sup>however</sup> It is obvious, <sup>we</sup> ~~without question~~, that ~~one~~ can discern certain trends and ways <sup>in Amer.</sup> ~~within Jewish life in America~~ so as to arrive at a conclusion which may be partially correct, if only that it is based on experiences current in this decade. In the first place, the obvious change from years past may be seen in terms of numbers; when Jewish life was in its infancy here in America, as early as the 18th century, the entire Jewish population consisted of no more than several <sup>thousand</sup> ~~hundred~~ ~~of our faith~~ and they were located in the major ports along the eastern sea-board. Later, however, with the influx of German Jews who came here in the mid-19th century, the Jewish population expanded both in numbers and in places of residence. By this time the ~~entire~~ frontier had been pushed back to the Ohio Valley and the thousands who came to these shores became part of the movement which went west. From these early beginnings the great center of Jewish learning in Cincinnati came to the fore; the leading personalities, especially of the Reform Movement, all strove for recognition out of the western areas of our land. In the last years of the 19th century and the early years of the 20th, when our fellow religionists came from Eastern Europe, <sup>now</sup> ~~again~~ by the tens of thousands, the immigration placed most of those people into the lower East Side of this city, ~~while~~ <sup>others</sup> took pack on their backs and travelled along the established trade routes as beggars, later to settle in small cities and these are the original merchants of cities in the West and especially the South of our own time.

Now, while these are the more well known origins of communities of Jews in different parts of our country, in our time the picture has changed once again. As part of the general population shift, especially since the end of the second World War, Jews have extended their influence even further west <sup>so that</sup> ~~until~~ now the second largest Jewish community in America is to be found in the major cities of California. This is not surprising since that very same California is rapidly becoming the second largest State in terms of general population. But this trend has affected Judaism in America in another way; that is to say, the officials of our major institutions, especially the rabbinical Seminary, the Hebrew Union College, has seen fit to open a branch school in Los Angeles headed, incidentally, by Rabbi Alfred Gottschalk the son of our members, Mr. and Mrs. Thelo Nussbaum. In other words, official Reform Judaism has seen the need to extend its arm of learning and influence into every major area of Jewish concentration; it has come a long way since it was local in Cincinnati for now the schools exist under one authority in New York and Los Angeles as well. This, again, has brought other areas of concern to the fore: Jews have left the cities of their birth and have moved en masse to the suburbs there to form new congregations and to develop a new type of Judaism which <sup>is</sup> ~~is~~ called American Judaism, <sup>or is</sup> a variant of our faith which bridges the old established patterns of Orthodoxy, Conservative and Reform. As a point in case we can illustrate by saying that Orthodox Jews must make their adjustment, for in suburbia it is almost impossible to go anywhere without a car due to the prevailing distances; thus, an orthodox Jew by force of necessity must drive his car to Synagogue on the Sabbath & he has learned to accept this inconsistency as natural. The Conservative Jew is no longer as intimately concerned with Kosher meats since Kosher <sup>products</sup> ~~butchers~~ are not readily available in the suburban areas and he has learned to live with the facts of life. Reform Jews, seeing a way out of observance altogether, are now attending social functions in great numbers but are leaving the religious values to the Sunday School which must educate the youngsters with little or no cooperation from the parents. The adult sees no

no conflict in this procedure at all. The lines, then, are being crossed and the future will bring more of the same so that in another generation the designations of Orthodoxy, etc. will no longer have <sup>their original</sup> ~~the meaning as they~~ <sup>force</sup> ~~do in our years~~. We shall form, and are seeing the process taking place before our very eyes, an American Judaism which unfortunately may incorporate all the worst features of Jewish life in America and very little of the best.

There is, however, another <sup>problem</sup> ~~area of concern~~ in terms of the future ~~which must be taken into consideration by us~~. This concerns what I like to call the "Fringe Authorities", those people and agencies and institutions which are helping to change the pattern of American Jewish life but have neither the traditional authority, nor the knowledge, nor the skill for lawful decisions. Formerly, the authority was vested in the rabbi or, at the very least in the learned layman; today, the authority is vested in the Funeral Chapel, the Caterer and similar establishments. The Funeral Director, for instance, has completely changed the customs of mourning: he instituted a magnificent coffin in in opposition to Jewish law, he encourages mourners to receive company at the expense of attendance at funerals, he has done away with filling in the grave by Jews, he no longer encourages the shroud. To die has become one of the most expensive items in a man's budget. <sup>TP</sup> The Caterers are even worse in the manner they have infringed <sup>on</sup> the rights of Jewry, ~~at special occasions~~. Bar Mitzvah in their halls <sup>has</sup> ~~have~~ become a travesty in that a boy now need no longer even attend a Synagogue for the ceremony but can go through the ritual in the Caterer's Chapel. <sup>study prior to C.D. has become a mockery</sup> A Tallis ceremony has been instituted and we have already had the occasion to discourse on the new Twilight ceremony where a boy can be Bar Mitzvah in the afternoon's late hours and the family and friends can directly go to supper in the adjoining room. This does away with Sabbath morning attendance at services, the closing of business for the day, the travelling of relatives on prime time, the journeying of the joyful group from the ceremony in the morning to the dinner at night. Needless to say, this practice has been condemned by all responsible organizations and agencies but it continues to flourish nevertheless, especially

in some suburban Long Island communities. <sup>P</sup>A third area where the Fringe Authority plays havoc with one of the established customs of the Jewish world lies within the framework of hospital procedure. No longer may a child be circumcised on the 8th day as is legal but on the fourth day or even the third, the latest on the fifth; ~~for~~ the beds must be freed and the mother is sent home with her child. In major hospitals the Minyan is frowned upon due to the presence of too many people and some of the Jewish-sponsored hospitals are involved in this lack of respect for Jewish custom also. Furthermore, it is a well known fact that Xmas <sup>&</sup>celebrations are a well established routine at Mt. Sinai of this city; a hospital under the auspices of the Federation of Jewish Philanthropies. These are but three <sup>examples</sup> ~~instances~~ of the Fringe Authorities; circumstances indicate that matters will get much worse in the years to come and that the authority of the proper individuals and organizations is constantly being whittled down to the advantage of those who make a living out of Jewish events within the life cycle of our <sup>people</sup> ~~faith~~.

There is then one last area which we must bring to the fore, in terms of the Future. In decades prior to this, as we have already indicated, Jewish life in America has been furthered as a result of persecution overseas. <sup>when</sup> ~~As~~ new people came to these shores as immigrants, they brought with them their own drives and yearnings and desires and made their mark in terms of their new society and in terms of their faith. Now, it appears, there are very few Jews in threatened positions in other lands; we can expect very little immigration to America for most of those in need will probably find their way to Israel. It remains, then, for us to see what will become of the native population of Jewry now growing up; how it will react out of itself, and without outside stimuli, to the challenges and problems of the last part of the twentieth century. There is, of course, the chance for a static middle ground of development, with more of the same as we find it in our time. However, the chance also exists that Judaism in America, or "American Judaism" can enter upon a generation of development which will equal the Golden Age of Spain several centuries ago. The opportunity is

available what with scientific institutes of Jewish learning, vast facilities for scholarship, endowments and fellowships, continued participation of Jews in public affairs, and the barriers of prejudice being broken down in years to come to a greater degree than ever before. The youth of our day can take this to heart and can enter upon a period of intellectual and social development such as has not been equalled before in ~~their~~ American history. Or, of course, American Jewry can regress and can use the freedom of this land as an excuse and handy tool to escape the responsibilities and obligations of the Jewish faith. Evidence of all three ways are ~~all~~ about us; it is up to those who will make the future, the youth of our own time, to determine their course of action so that the faith of our fathers will not be forgotten or neglected or relegated to a background of inertia.

If anything, my friends, the answer lies with us as well. The chance to be of use and value today is within our grasp. The alternatives are before us and it remains for each and every one of us to link ourselves to the heritage and tradition of our faith in the finest, most meaningful way. Over the past five months we have attempted to highlight the greatness of Judaism by speaking of the books, the men, the ideas and, even the conflicts. Now it is the future; and the future and all it may imply lies within our grasp as well. Let us use the heritage of the past and link it to our place in the present so that in generations to come, those of the future will look back upon our commitments and will say with pride: This was, and still is, Judaism in all its glory.

Amen.

Hebrew Tabernacle, Friday Evening, May 10, 1963 .

Part V of "This is Judaism".

"The Future".

# Rabbi to Leave L.I. Synagogue And Put Religion Into His Novels

By GAY TALESE

5/8(2)/63

Convinced that he can preach more effectively as a novelist than as a clergyman because "religion is basically out of touch with people," Rabbi Herbert Tarr announced yesterday that he would leave his Long Island synagogue in July and devote himself to writing.

"I have a sneaking suspicion that people appreciate what they have to pay for," said the 33-year-old rabbi. "Sermons are free, and half of what you say from the pulpit is discounted as pious sentiments that just go with the robe."

His first novel, "The Conversion of Chaplain Cohen," has sold 17,500 copies since its publication in April by Bernard Geis Associates. It has also been acquired for production as a film.

## Urged to Remain

Several members of the Westbury Temple have signed a petition urging that he remain, the rabbi said, but after seven years in the rabbinate he has decided that to most people religion is "a kind of controlled schizophrenia"—a noble condition that grips them in the congregation and fails to influence them outside it.

"I am sure that those people

in Birmingham have an image of themselves as good, God-fearing people," he said. "They see no connection between sending dogs on people and defaming God, who created all men—black and white—in His own image. The people in the Bible Belt should start reading the Bible."

"I don't see why the religious leaders of every faith do not go on television and label what is going on in Birmingham—as well as in the rest of the nation, including New York—as a sin against God."

## No Kitchen Wanted

He had hoped, he said, to be "the only rabbi on Long Island without a kitchen in my synagogue," but he added that his congregation had decided to go the way of the others because "in churches today they're always cooking and eating, giving lunches, dances and parties."

Many of his views on modern religion are expressed in his first novel, which concerns the efforts of one Rabbi Cohen—"Norman Vincent Peale with a yarmulke"—to expose prejudice and pomposity.

In July Rabbi Tarr said he would fly to Hollywood to do the screen play and then work on a second novel and two plays.

### AFFILIATE INSTALLATION SERVICE.

My friends, we greet you as members and as representatives of our Affiliate groups and we welcome you to our House of God. It is good for us to be together, not only for the purpose of installation but, in a very real sense, perhaps we can use this occasion to assess, as well, the pros and cons of our religious institution. My mind runs in this general direction because of an article which appeared in last week's newspapers; one which was of unusual interest to me and, by extension, can be of great consequence to each of us here. Let us never forget that we are gathered in a Sanctuary, a House of the Almighty which ~~we have~~<sup>is</sup> dedicated to certain ideals and values which we hold dear and precious. This point needs a continual reemphasis for often in the harried and hurried existence of our lives we tend to look upon the Synagogue merely as a meeting place; for some, unfortunately, the Vestry ~~becomes~~<sup>is</sup> dominant while the area ~~which fac-~~<sup>contains</sup> the Ark becomes a mere adjunct ~~of~~<sup>to</sup> that which is vital. We have come together here this sacred evening, rather than in the Vestry as in years prior to this, for all that we do at the Hebrew Tabernacle is geared to the honor ~~and majesty~~ of these sacred precincts: old, hallowed, full of tradition, in which the lives of our people have merged for joy and for sadness. All of these remarks bear our attention, <sup>+ concern</sup> because of the article ~~which~~<sup>which</sup> appeared last week: a rabbi on Long Island, from Westbury Temple, has ~~resigned~~ his position in order to ~~devoted~~ himself to the writing of books, novels and plays based on religious themes. He has already written one volume, "The Conversion of Chaplain Cohen", which I have not read as yet. The article, however, explained in some detail the reasons for the rabbi's leaving the pulpit and these reasons are of extreme interest to each of us, all the more so to me. I would like to give you some of these reasons, culled from the article, and would like to comment upon them.

In the first place, Rabbi Tarr said that "religion is basically out of touch with people...people basically appreciate what they have to pay for; sermons are free and half of what you say from the pulpit is discounted as pious statements and sentiments that just go with the robe". Furthermore,

he went on ~~the~~ to indict his people with the thought that they are gripped by "a kind of <sup>controlled</sup> schizophrenia: a noble condition that grips them in the congregation and fails to influence them outside it". Then, after some pertinent remarks about the present Birmingham situation, the 33 year old rabbi who has been officiating for the past 7 years, states with a touch of irony: that he "had hoped to be the only rabbi on L.I. without a kitchen in my Synagogue but the congregation had decided to go the way of the others because in churches today they are always cooking and eating, giving lunches, dances and parties." These excerpts from the article are the gist of his remarks and upon reading them, I felt that Rabbi Tarr and I <sup>both rabbis</sup> are living in two separate and distinct worlds, ~~so much so that I would care to make this article the~~ ~~gist~~ <sup>gist</sup> of my remarks to you this evening. Of course, not all is well with the community of Israel in America, we have brought this to the fore many times in the past; also, no one in his right mind would or could justifiably refute the essential truth of the rabbi's remarks: we too eat and cook, we have a kitchen which we use extensively and there are many who are, in his worlds afflicted by a "controlled schizophrenia" whereby the words we utter within these walls bear no relationship whatsoever to the way of life as we conduct ourselves during the rest of the week. It affects his congregation and it affects mine. But in all of that, the difference between us lies in the realization that in the Hebrew Tabernacle Congregation there is an element of religiosity of which Rabbi Tarr does not take note. With all of our social gatherings and with all of our organizational work, it would appear obvious to me in the light of past experience and in the light of the peoples' devotion that <sup>The primary motivation</sup> Judaism here reigns supreme. ~~and that each and every minute of our~~ dedication is not in terms of the kitchen facilities but, rather, for the honor and glory of God's Name. When our people attend our functions, we welcome them; at the same time, when 800 of our members and friends attend to worship on Pesach and every seat in this House of God is filled on the High Holydays <sup>all this</sup> by the very same people who join us for fun and frolic we know that we ~~have~~ sponsored a Synagogue which fills the entire needs of our religious

family. Quite the contrary to the statement of the rabbi that "religion is basically out of touch with people" we would say that Religion is very much in touch with our people although, perhaps in not so obvious a manner or in so flagrant a display as the negative aspects he cites. Perhaps Rabbi Tarr missed the religious feelings of his <sup>people</sup> because he did not know where to look or, perhaps he was insensitive to the beliefs which sponsored the energy to work in behalf of the Temple in the first place. Our other activities especially in the social realm are, of course, more noisy, make a big splash bands are blaring and glasses are clinking but <sup>it is</sup> in the quiet of mediation and in the motivation of our affiliate's concern, the rabbi can <sup>not</sup> often find the true note of religiosity. It need not be ostentatious to be effective; indeed, quite the contrary, the true feeling of devotion and faith is often small, quiet, reticent, reflective and it can most often be sensed in the hearts, the faces, the eyes, <sup>and</sup> the spiritual surrender of the worshippers. I feel that Rabbi Tarr has erred in judgement for he failed to sense the depths of a human beings' commitment; it has made him negative, ironic and sarcastic much to the detriment of his own religious community.

Therefore, the very fact that we are together here this Sabbath evening in the Sanctuary and not in the Vestry in such great numbers and for a sacred purpose, serves to affirm the point of view expressed and speaks in contradiction to the article I have cited. It is our pleasure to install the officers and members of our organizations, <sup>thus,</sup> ~~and~~ the president of each affiliate group is on the pulpit as our token of respect and affection. MR. PETER GRUMBACHER is president of our Youth Group, surely one of the most important and valued areas of our concern. Many young people join this organization and here the purpose, if we be truthful, is social for it is in the nature of young people to meet with one another on those terms. <sup>But</sup> We might justly point out: all of these youngsters are in one way or another affiliated with our congregation, many of them are actively engaged in Jewish causes, most of the boys attend our Services and serve as ushers on Sabbath mornings, and a full complement of 20 attend <sup>ed</sup> the Rabbi's Sunday morning

class for the entire past year. They have every right to be proud of their record and we wish them well for many more years of success and progress. MR. DENNY SIMON is president of our Mr. and Mrs. Group, an affiliate ~~of our congregation~~ which has been in existence for but 6 years. During this short period ~~they have~~ <sup>it has</sup> helped to bring the young couples of our Temple back into the active fold of congregational life and <sup>they</sup> have contributed not only their youth but their skill and devotion to the cause we hold sacred and meaningful. Their presence and their vitality is a living answer to those who say that young people in our time no longer have any contact with the faith of our fathers. We commend them on their past accomplishments and we know ~~that~~ of their strength in terms of the year ahead. MRS. RICHARD FEIST is president of our Parent's Association. Her organization has departed in this past year from the norm in emphasizing programs of quality rather than mere quantity of meetings. In servicing both the Temple and the Uptown Branch Schools this affiliate and its membership ~~has~~ served our children, our school and the cause of Judaism in an unusually fine manner; ~~this group has~~ <sup>they have</sup> grown in prestige and ~~it has added~~ <sup>have brought</sup> great joy and satisfaction to the lives of our youngsters. We can offer no greater compliment and we wish them well in the year to come. MR. KURT BACHENHEIMER represents our Men's Club as its new president. The Men of our congregation have rendered invaluable service to Judaism for they have sponsored, organized and furthered our program of Adult Study; in this sense they have contributed materially to a greater understanding of all that our faith implies. They have attended the sessions enthusiastically, they have served as ushers at our services and they have ever been ready to help our congregation in each and every major undertaking. They have been of service in the past but we anticipate <sup>an</sup> ever greater participation and a more devoted commitment in the year ahead. MRS. KURT SCHLOSS is president of our Sisterhood and through her we hail the achievements of her group on this sacred occasion. They are undoubtedly the mainstay of our ~~congregation~~ <sup>family</sup> and are second in importance only to the congregation itself. Sisterhood has given liberally of its time, effort, funds;

our ladies have sacrificed themselves beyond the call of duty on each and every occasion when called upon to do so. We rejoice in their growth, in their increased quality of activity, and in their expressed determination to contribute to the welfare of our institution with all of their heart and might. ~~in the years ahead.~~ We felicitate them on their achievements and we eagerly await their continued friendship. And, at the very top of our structure, stands MR. MORRIS ENGEL, as president of our congregation. He represents our effort ~~and~~ <sup>and</sup> our work; our devotion ~~and~~ <sup>and</sup> our sacrifice; it is in the name of religiosity that he symbolizes all we hold dear. To him and to his officers and Board of Trustees including the three new Board Members: MRS. ARMIN GOLD, MR. ERIC BRUNN AND MR. GEORGE TOBIAS, whom we welcome whole heartedly and congratulate on their election, we pledge our loyalty and support, as well as our sense of unity. He and they are what our congregation represents in the finest sense. We are proud of our Synagogue, our organization, our people. We now install all presidents, the officers working with them, the Board Members of all affiliate groups and those who are listed on the name sheets in your possession. We know for a certainty that they will struggle to keep alive and burning bright the flame of trust and faith which distinguishes us from that type of congregation which lives for its social obligations alone. We ask God's blessing upon these 5 affiliate presidents and the president of our congregation and through them we ask His blessing for you, each and every member and friend of Hebrew Tabernacle Congregation. As we ask the presidents to step forward and approach this pulpit we ask all of you, in terms of respect and commitment, to rise...

Amen.

Heb. Tab., Friday, May 17, 1963.

# Hebrew Tabernacle of Washington Heights

607 WEST 161ST STREET, NEW YORK 32, N. Y.

LORRAINE 8-8304

ROBERT L. LEHMAN, RABBI  
HENRY EHRENBERG, CANTOR

AFFILIATE INSTALLATION SERVICE: MAY 17, 1963.

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KURT SCHLOSS, 1ST VICE PRESIDENT  
MARCEL MONTROSE, 2ND VICE PRESIDENT  
GERARD HAGEN, 3RD VICE PRESIDENT  
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NATHAN MAIER, ASSOCIATE TREASURER  
DAVE NEWMAN, SECRETARY

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JOSEPH ESCHELBACHER  
MRS. ARMIN GOLD (new)  
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CHARLES GREENBERG  
FRITZ GUTMAN  
EUGENE HAMBURGER  
MRS. ERNIE HIMMELWEIT  
JESSIE KUTELL  
GUS LOWENTHAL  
MRS. LEO MAIER  
LEO MOSBACK  
ABE NEUMAN  
EUGENE OTTENHEIMER  
ERNEST STEIN  
ERNEST STRAUSS  
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## COUNSEL

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Mrs. Jan Hamburger, Vice President  
Mrs. Mildred Engel, Vice President  
Mrs. Pearl Janovic, Recording Sec.  
Mrs. Isabelle Perlman, Social Sec.  
Mrs. Lucy Bissinger, Publicity Sec.  
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Mrs. Erna Hanau  
Mrs. Gertrude Maier

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Mrs. Jane Collin  
Mrs. Lena Epstein  
Mrs. Cecilia Ettinger  
Mrs. Henny Elias  
Mrs. Ilse Elias  
Mrs. Gussie Fingerroth  
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Mrs. Ernie Himmelweit  
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Mrs. Esther Laguna  
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Mrs. Deborah Montrose  
Mrs. Mabel Newman  
Mrs. Bertha Rosenberg  
Mrs. Ray Rosenfeld  
Mrs. Henrietta Stephan  
Mrs. Jennie Straus  
Mrs. Bertha Strauss  
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(Reverse side, please)

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Mrs. Gertrude Maier  
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Mrs. Mildred Engel  
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Mrs. Helga Guttman

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LEB DELUSFOND

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Board Members:

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Mr. Ernest Schmidt  
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Miss Marion Goldman, Vice President  
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Board Member:

Mr. Harry Hertz (past President)

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Mr. Abe Frank  
Mr. Dave Newman  
Mr. Morris A. Engel

5/30/63

Y/Skor - Sheward's  
Appeal

(L to Sheward w/  
Memorial Day)

Sacrifice = donation

(H related)

YISKOR--SHEVUOTH 2nd Day.

*Book - Arthur Budd*

My friends, for us Jews of America this is a doubly sacred occasion. We are gathered for the purpose of remembering our beloved dead and we do so in terms of Yiskor on the occasion of Shevuoth; but, at the same time, we remember and recall all those who have given their lives in behalf of our country, on Memorial Day. This is a day for solemn remembrance, the cemeteries are crowded and little flags fly over the graves of youngsters who are no more. The horror of many telegrams delivered to American homes during the time of conflict evokes scars and brutal memories in the minds of many a parent, wife and even children. How many sons are there who never had a chance to grow into adulthood, how many fathers are missing from homes that lack the stability of a husband, how many lives were shattered and how many homes broken because of what the plight of war did bring. The consequences are endless and the true measure of the tragedy <sup>will never be</sup> ~~is unknown~~. There is, of course, a very real relationship between these two memorial occasions which merge today in one of the rare instances of calendar parallel. Because so many of our American men and women gave their lives for the ideals which motivated them to fight, it is possible for us to worship in freedom this day. Those who suffered the supreme sacrifice were motivated by an ideal and a goal which was not only to make the world safe for democracy but, at the same time, to assure for all the days of our lives on earth, the privilege of individuality which is being denied in so many <sup>other</sup> countries of the earth. Our faith, our House of God, our way of life flourish because the ideal was realized and because those who fought and gave their lives did, in a very literal sense, fight to the death.

Our Jewish young men were included in those struggles, ever since America emerged as a defender of those ideals we hold sacred. Jewish blood wet the earth in many distant lands; the tradition of our faith was interrupted in many instances when the finger of finality was pointed at one of our very <sup>own</sup>. But at least here we fought for something of use and value, for something in which we believed and which we knew to be right. In the course of our history this is enough to give us pause; how many other occasions have

Will the order please come forward ...

there been when our people were simply and brutally massacred because of the spite and fury of a mob? And, again, we have little choice when the <sup>on this occasion Yiskor demands</sup> ~~finger~~ of the Almighty beckons, if ever so gently, to one of our loved ones, ~~and~~ we have no <sup>recourse</sup> ~~choice~~ but to <sup>answer</sup> ~~make~~ the final summons. We have laid to rest a husband, wife, father and mother, brother and sister, child; the tears of many an anguished mourner have welled forth at the agony of loss and the turmoil of loneliness. Yiskor and Memorial Day are linked not only by the occurrence of the two on this day but, because in a very real sense, they symbolize what we have lost as Jews and as human beings at one and the same time. We are poor and forlorn because of our loss and we ~~have no choice but to accept~~ <sup>must</sup> ~~since~~ ~~we had no recourse when death came close to us.~~

But if there is no solace because there was no alternative, there is a real opportunity for choice this day in terms of our own congregation. It is given to each and every one of us <sup>at</sup> ~~on~~ this <sup>hour</sup> ~~sacred day~~ to build to the very best of our ability, to the fullness of our hearts, to the limit of our dedication so that this House of God may flourish and grow. It can be, indeed it ~~must~~ be, our answer to the lack of alternatives in the past; now it is in our power to uphold virtues and <sup>beliefs</sup> ~~ideals~~ of what we represent. In this manner all of the ideals, values and principles which were synonymous with those whom we have ~~laid~~ to their earthly rest come to life again. Our loved ones are no more but what they believed in terms of Jewry and America ~~lives~~ on in each of us and in terms of this congregation. Will you not help us to the very best of your ability by giving of your material goods so that our schools may grow, that we continue to teach, that this House of Worship shall continue to exist as a beacon of light in the darkness and loneliness of our time. It is a choice and it lies in your hands; whatever you do can be a fitting memorial to those who are no more. We honor the dead on Yiskor and on Memorial Day with flags and speeches and visits to graves; here your contribution is ~~in~~ terms of the living, it will further the life of our Sanctuary. Because of what we are and ever hope to be, we place our emphasis on the present, on that which is vital and dynamic, and on whatever the future will be. We ask you to give to this, our cause, and to give as generously as possible.

H. T. at, Th. 407, IV/30/63

## "A SUMMING UP".

### INTRODUCTION

#### A General

- 1 at this time of yr, my custom to stop preaching until 1st Tabb. in Sept.
- 2 purpose, as pointed out in other yrs, is to refresh the mind; read, think, study
- 3 gain fresh perspective which is vitally nec. & impossible to attain when one labors under a weekly deadline of sermons for Frid even & Sat. morning.

#### B Specific

- 1 at this time, congregation needs also to reflect, ponder, consider & reconsider during quiet of summer
- 2 for that is purpose of pulpit & Syn. to cause people to reflect on what has touched them spiritually, intellectually & emotionally as Jews.
- 3 it is not so much which sermon was most meaningful but the scope of pulpit; in retrospect, was unusual
- 4 we offered congregation, who wished to avail themselves, an opportunity to be personally, directly & meaningfully involved in Judaism
- 5 three areas appear to have been dominant

### BODY

#### A EDUCATION

- 1 this most vital, in spirit of Judaism's <sup>role for</sup> pulpit
- 2 two book reviews of major consequence: Mark Twain & Chaim Weizman
- 3 WUPJ, Rabbi William A. Rosenthal
- 4 New Bible Translation
- 5 Elul and Selichos
- 6 two sermons on "God in America"
- 7 Spring Lecture Sermon Series on "This is Judaism"

#### B EDIFICATION

- 1 two sermons "Be Thou a Blessing" and "Arguing with God"
- 2 holidays and holyday services with music, mood, <sup>great</sup> attendance, feeling and spirit of devotion and a true response on the part of the congregation
- 3 special services: 100 new members, Affiliate Service Installation Service which brought such heartening of the spirit during course of the year.
- 4 Cantata, but ~~the~~ last Friday evening, which surely was one of the highlights, ~~of~~ our spiritual reward, in terms of being a part of this congregation, as led and directed by Cantor Ehrenberg.

#### C PROTEST

- 1 in Sept/Oct the Mississippi tragedy as James Meredith gained admission as student
- 2 Birmingham these past months
- 3 Hannah Arendt's articles in the "The New Yorker"

- and now published in book form
- 4 particularly in conjunction with the observance of the Warsaw ghetto uprising.
  - 5 Fair Sabbath Laws & how they affect life in general and Jewish life in particular in New York State
  - 6 and one of the most self-defeating new movements in this area, a two part sermon series on "Secular Judaism" - *all caused us to raise voice in protest*
- D SANCTUARY
- 1 two new flags
  - 2 Torahs were restored
  - 3 Restoration Fund Drive which will make of this Sanctuary a new and ever more beautiful House of Worship: all participate in giving many new features and fixtures a drive which is not only worthy of & by itself, but bec. it represents and responds to a spiritual need
  - 4 bec. it commemorates in a most positive manner the 25th anniversary of destruction of Syn. in Europe

## CONCLUSION

### A General

- have been successful then in bringing something of substance to congregation?
- 2 for me, a thrilling year of progress, achievement, and hard work which has brought with it its own reward
  - 3 as well as con't friendship and partnership of CE whose immeasurable talents have kept service on a high musical level so that piety, warmth and devotion are maintained.

### B SPECIFIC

- 1 what of congregant, who is most important?
- 2 I do not know *for certain* but we do hope that he has derived a measure of insight, was touched by inspiration, & was ennobled by devoutness of spirit
- 3 if this is so, as you reflect, then task of pulpit will have been worthwhile &
- 4 purpose of pulpit will have been fulfilled.
- 5 it is in this spirit, that we ask for you a good, a healthy and, most vital, a reflective summer.

AMEN. *truly*

Heb. Tab., Friday, ~~JUNE~~ May 31, 1963.

# TEMPLE ISAIAH

75-24 GRAND CENTRAL PARKWAY

FOREST HILLS 75, N. Y.

FROM THE STUDY OF:  
RABBI JACOB POLISH

Dear Bob:

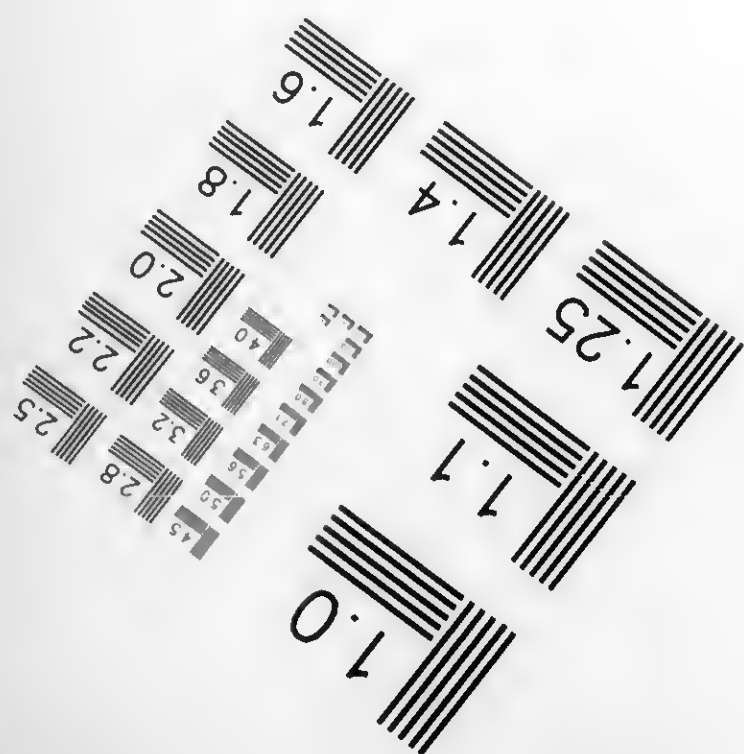
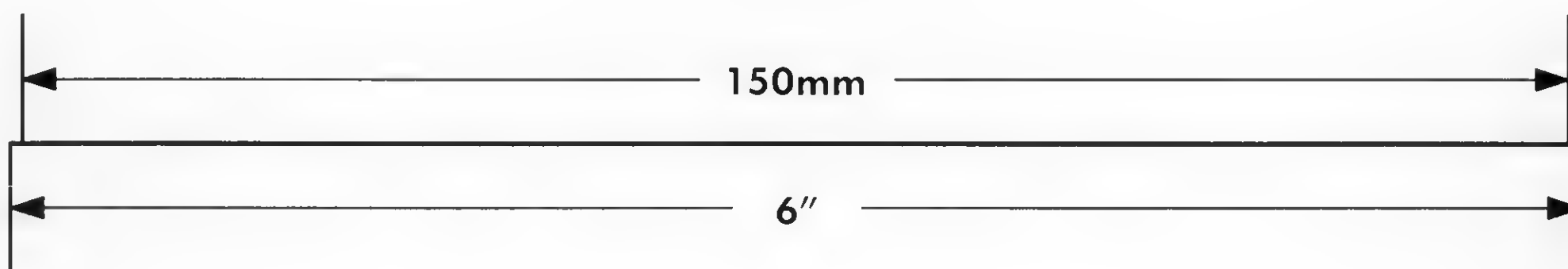
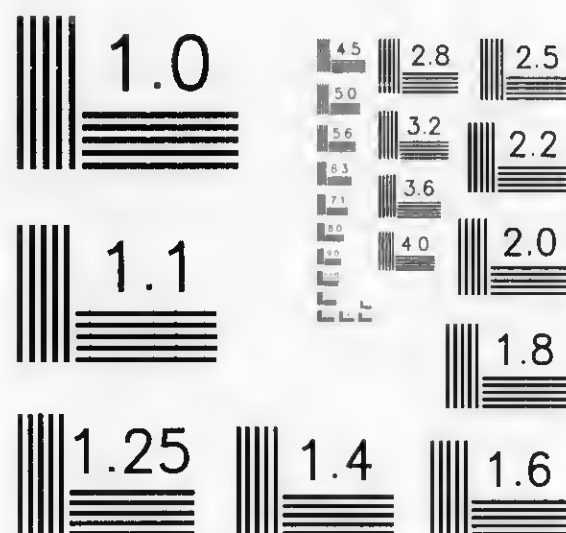
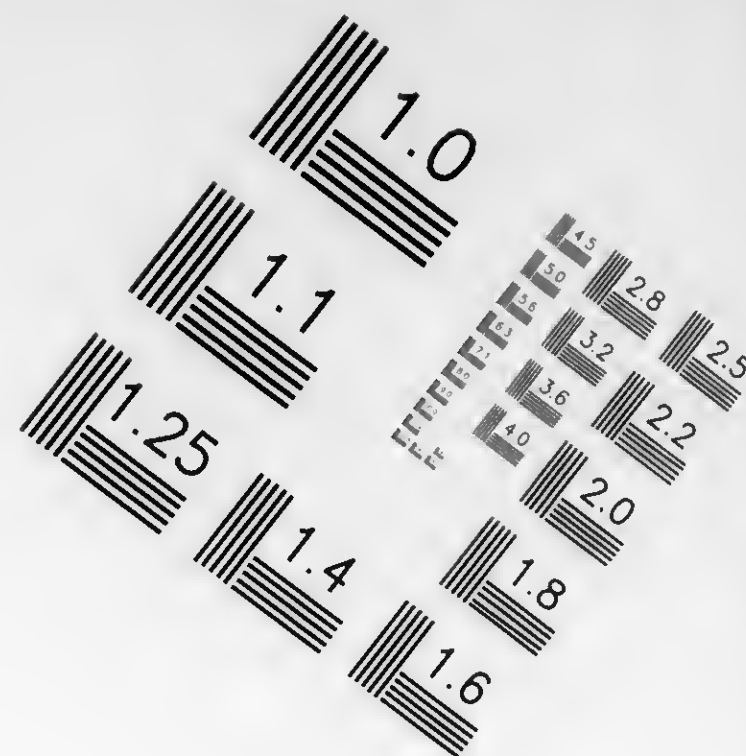
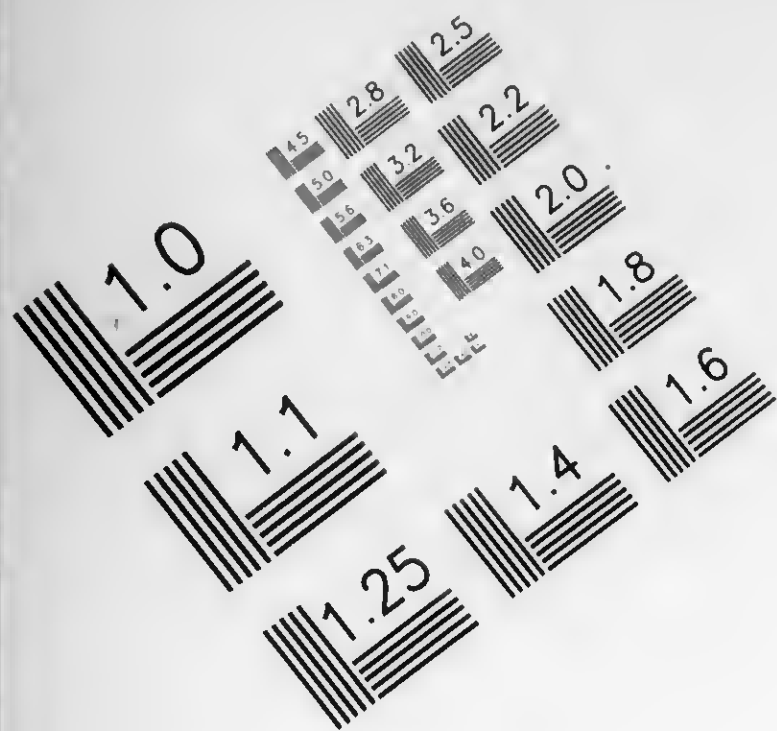
I have just heard the welcome news - There are many things in my heart which are difficult to put into words - Janice and I want to say *simcha, simcha* to you and your parents - I know you will serve the congregation with devotion and distinction and I am sure you will find great satisfaction in your labors.

God bless you  
Jacob

CONTINUED  
ON NEXT  
REEL



# IMAGE EVALUATION TEST TARGET (QA-3)

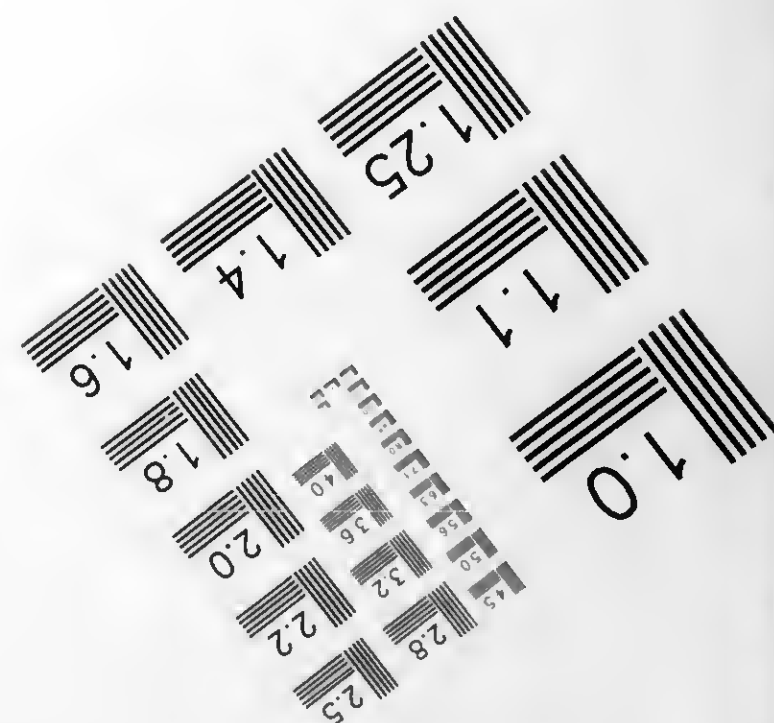


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END OF REEL

PLEASE  
REWIND